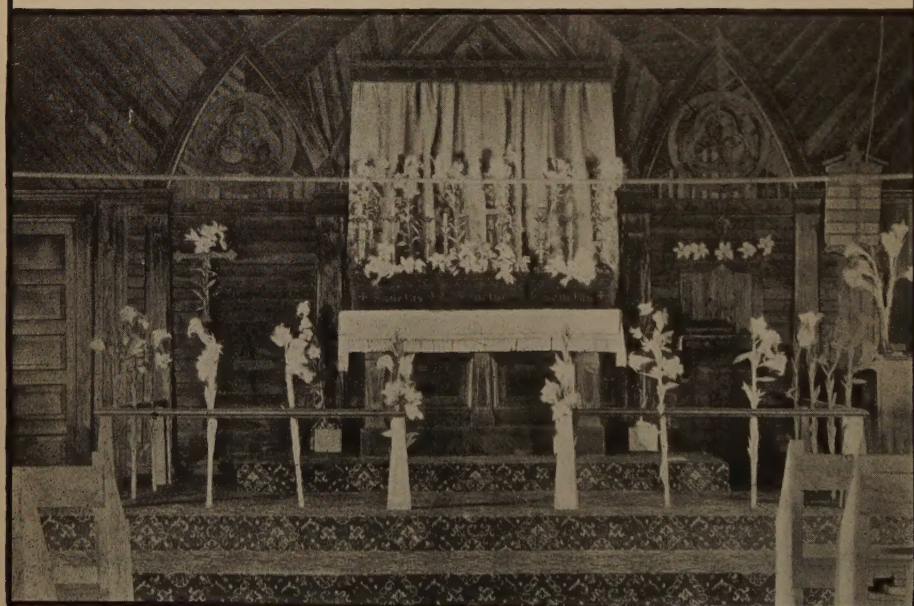


Easter Day
without any other



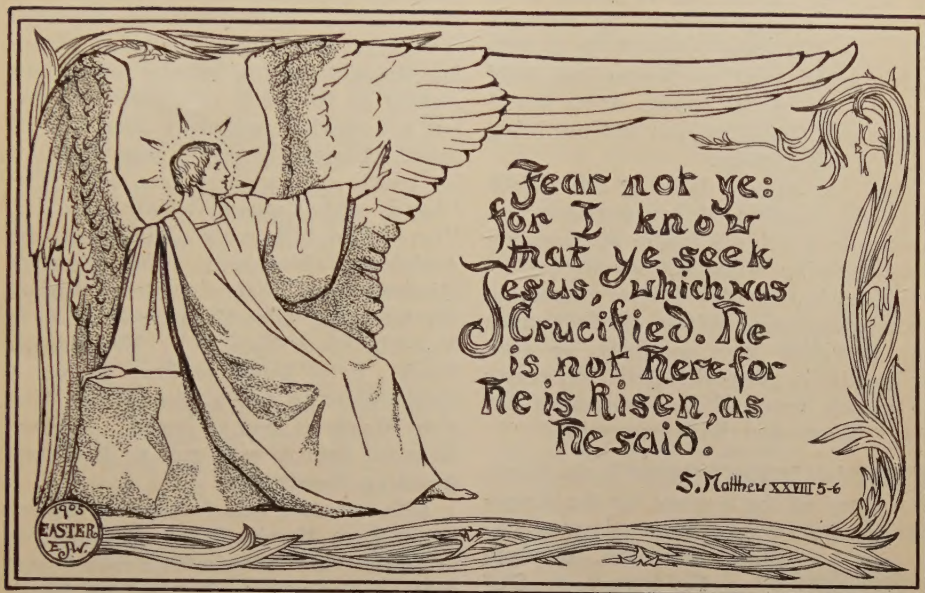
Easter Day

without and within



ST. MARY'S CHURCH, NOME, ALASKA

The lilies used in the decoration are artificial, being made of tissue paper, but they were the best which conditions rendered possible



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No. 4.

THE PROGRESS OF THE KINGDOM

AS we commemorate the great event to which the Easter festival bears witness, we must be impressed by the

The Resurrection and the Mis- sionary Message

conviction of the great place which the teaching of the Resurrection has always had in the missionary Gospel. It was natural that of all the great questions men might ask themselves, the greatest should seem to be that one which always has been sounding in human minds, "If a man die, shall he live again?"

So when the apostles went forth, it was this great Christian fact which they first announced, and around it their teaching gathered. At the very outset, when the

chief priests sought to lay hold upon the apostles in the temple, it was because they were "grieved that they taught the people, and preached through Jesus the resurrection from the dead." And when, under different conditions and amid different scenes, in the greatest intellectual centre of the Gentile world, the greatest human preacher of all the ages stood in the midst of Mars Hill and made his oration to the men of Athens, the thing at which they mocked was that "he preached unto them Jesus and the resurrection."

It is fitting, therefore, that Eastertide should be the great missionary season, when, as followers of Him who came "that we might have life and that we

might have it more abundantly," we should be as eager as were the disciples on the first Easter Day to hasten away and carry to waiting souls the message, "The Lord is risen indeed." It is difficult to understand how Easter Day could really come in the fulness of its teaching to any Christian soul and not bring with it this impulse.

And the impulse is being felt. Each year the number of congregations increases in which the Easter offerings are really *offerings*—that is, they are not devoted to clearing off old debts or meeting current expenses; neither are they given for providing new comforts, or even necessities in the parish itself, but rather to preach unto all the peoples of the earth "Jesus and the Resurrection."

BISHOP MONTGOMERY, the Secretary of the Society for the Propagation of the Gospel, has wisely suggested

*Pan-Anglican
Missionary
Congress*

that the Lambeth Conference of 1908 should be preceded by a great missionary congress repre-

sentative of the entire Anglican Communion. Certainly nothing could be more appropriate as a preparation for this most impressive and representative gathering of the Anglican Communion. It will bring together many bishops, missionaries and the officers and leaders of missionary organizations. It will afford stimulating evidence of the fact that the churches of the Anglican Communion, in their endeavor to comply with the expressed desire and will of our Lord, have sent their messengers into every quarter of the world. Moreover, it will help to emphasize the truth of the proclamation issued by the Lambeth Conference of 1897, when the bishops put themselves on record once for all with the unqualified statement that the evangelization of the world is the "primary work of the Church, the work for which the Church was commissioned by our Lord."

This missionary congress will probably be held early in June, 1908, just before the Lambeth Conference assembles. The

committee of arrangements has begun the publication of preliminary papers on problems requiring the consideration of the congress. Each paper will deal with the subject in a way calculated to stimulate thought, stating broadly the various aspects to be taken into consideration, but not passing judgment upon any of them. Among the papers now ready, or in course of preparation, are "The Church and Human Society," by Dr. Fry; "The Church's Ministry," by Archdeacon Burrows; "The Church's Missions in Christendom," by Bishop Montgomery; "The Church's Missions to Non-Christian Races," by Mr. Eugene Stock. It is hoped to have copies of these papers on sale at the Church Missions House as soon as issued. Applications for them may be sent to the Corresponding Secretary.

This congress will further be marked by a great thank-offering to be given probably at a service in St. Paul's Cathedral, London. Each church of the Anglican Communion will have the privilege of designating its share of this offering for the support of its endeavor to spread the Gospel message.

AS we were closing the forms of last month's issue a telegram came announcing the fire loss at Tanana. Only a brief paragraph could be inserted containing a mere statement of the

*Our Loss
at Tanana*

fact. Although no letter descriptive of the disaster has yet reached us, our readers will be anxious for further information concerning the seriousness of our loss. In the first place we have reason for thankfulness that it was not greater. Our beautiful church at Tanana, built by a New York Churchwoman, and the smaller building near it, which is used for a variety of mission purposes—sometimes as a hospital, sometimes as a dwelling-house, and always as a storehouse—evidently escaped injury. As the fire occurred on Ash Wednesday during the hour of service, it was not discovered un-

til too late to save any of the contents of the building. The Rev. Mr. Prevost, who erected the building, estimates the loss at \$3,000, and adds:

The building is a most important one, associated with the bishop's winter at Tanana in the early days of its construction. It was the home of the missionaries and a large part of the work was carried on there; for instance, when Miss Mason was at the mission as nurse a part of the building was converted into a hospital ward. The Indians came there too for dispensary treatment, and also to meet their missionaries and receive counsel and direction. A number of children have been trained there and our two little ones were born there.

There is not only the loss of the building to be considered, but the fine hospital beds with splendid hair mattresses sent from the Pennsylvania diocese twelve years ago as well as the furniture, and no doubt medicines and hospital supplies must have been destroyed as well. I should think it would take at least five hundred dollars to replace the furniture, simple as it was, on account of the great cost of freight. Such furniture is one of the comforts, or luxuries, of Alaskan life that helps to make the home bright and cheerful. No one but a pioneer who has roughed it, or an Alaskan traveller, can fully appreciate what that means.

If this building is to be immediately replaced, as we surely hope, action should be prompt so that materials for construction unobtainable in the country can be sent in by the first steamer in the spring in order that the work may be accomplished during the short summer.

The Importance of This Mission

The destruction of this mission house involves not only a serious financial loss and a check to the valuable work car-

ried on at this point, but it wipes out a building which has contributed greatly

to the effectiveness of our missionary work in Alaska. This mission is situated on the banks of the Yukon River, opposite the point where the Tanana enters it. One of our Alaskan missionaries calls it "The Half-Way House and the Wayside Inn of Alaska." Situated as it is some 500 miles above Anvik, and 400 below Circle City, the mission house at Tanana has been the centre of a cordial hospitality, and a station of cheer and help in a desolate country. More than once has the building been crowded to its capacity, and the smaller building also taxed to the utmost, in providing for the wayfarer and the stranger.

It seems likely that the Tanana mission will remain a most important point in the Alaskan work. Its central position on the great waterways with transportation by boat possible for distances ranging from 500 to 1,100 miles in four directions on the Yukon, the Tanana and the Porcupine Rivers, make it already a most important centre. In addition to this, the Government is seriously considering the opening of a mail train northward from Tanana into the Koyukuk country, which would greatly increase the importance of the place.

Bishop Rowe asks that this matter be brought before the Church. He does this because he realizes the unusual value of this mission in the Alaskan work. Upon this spot some of the best work of the Alaskan mission has been done. The Rev. Mr. Prevost, during fifteen years of splendid service, built here for the future wisely and well. The Church owes it to herself and to the workers who have labored here that there shall be no backward step for lack at this time of the needed help.

It is one of the encouraging signs of the times that laymen are taking a greater interest in the missionary cause.

Laymen and Missions

It is commending itself as it never has done before, not only to men of the so-called "religious temperament," but to the aggressive and clear-headed men of

affairs who are behind the movement that is making our country take a prominent place among the nations of the world. The very march of events has compelled us to realize that we have an interest in, and therefore must have an obligation to, all lands and all people; that it *does* make a real difference to us what is done, or thought, or believed on the other side of the world. An unusual and stimulating proof of this is found in a recent meeting of Presbyterian laymen held in Omaha, Neb., on February 19th-21st. There were 1,055 men who registered as delegates from a section of the United States extending from Michigan to Colorado and from Minnesota to Texas. This splendid body of laymen spent three entire days in considering the distinctive missionary responsibilities of the Presbyterian Church in the foreign field. The claim is made—and we do not know that it can be combated—that this was the first foreign missionary convention of laymen ever held in America. And those present felt that it was only the beginning of a series of such meetings. The interest was so profound and the action taken so important and aggressive that it must prove a stimulus which shall result in like meetings, not only among the Presbyterians, but in other Christian bodies and in other sections of the country.

What the Presbyterians Proposed

As to the definite action of the convention, it was emphatic in declaring the duty of the Church to preach the Gospel to every creature. This duty was faced in a business-like and practical way; the number of people in districts occupied by the Presbyterians in foreign lands was calculated at about one hundred millions. To do this work there should be at least one missionary for every 25,000 heathen. This would mean 4,000 missionaries where there are at present but 900. The offerings for this purpose, which are now \$1,200,000, should be \$6,000,000 annually. These facts were frankly and fearlessly stated and such a

basis of work was unanimously accepted and recommended. It was at least an attempt to put the case fairly and strongly before Christian people. If the way should be found to carry out the recommendations made, and if other Christian bodies would adopt a similar policy, the evangelization of the world in the present generation would be already in sight.

Mr. J. Campbell White, general secretary of the Laymen's Missionary Movement, says that under such circumstances "the number of American missionaries abroad would be increased from 5,768 to at least 25,000, and the annual contributions from about \$9,000,000 a year to about \$50,000,000. Something like this is needed in order to evangelize the world. After all, that would be only an average of a street-car fare a week from Protestant Church members!"

MANY of the friends of missions in this country had the privilege of being among the contributors to the sum

Rejoicing at Hankow

raised by the Rev. S. H. Littell while he was here on furlough, for the purpose of providing the Catechetical School and Training-school for Women at Hankow with proper buildings of their own. This missionary project was successfully carried out and those who aided in the matter will like to hear something of the effect produced in China by the news of its success. Bishop Roots, writing from Hankow, says:

We had a happy surprise waiting for us this morning as we returned from our early morning service in the Cathedral, and I write this, my first writing of 1907, to acknowledge with deep gratitude the cable message from Littell, reading, when deciphered, "Money provided for Training-schools and Land." It was "given in at New York," but came without any date, as usual with such messages. It was timed exactly right, however, and adds more thankfulness than I can tell to our New Year's Day.

How splendidly you are all working and succeeding in the task of supporting your representatives in China! It makes me ashamed of my small faith and occasional sense of bewilderment at the demands which have to be met while the treasury is apparently empty. As soon as I find out particulars concerning the money provided for the Training-schools and land, I shall write details about the disposal, which I hope the Board will sanction, concerning the Lease Rentals now coming in.

All this is, however, secondary to the great thankfulness for the prospect of having soon the sorely needed General Institutions, the Catechetical School, and Training-school for Women, in proper buildings of their own. This means a step forward of the first import to the whole district. No doubt what Littell has said on the subject will enable you to realize this more fully than anything I can send you in cold type. He is the very man to have charge of such work too. I hear, as I go about the country where he has been—heard only the other day in Huangpi, and heard this very morning from our “boy,” who went with him on a trip to Hsinti—how his enthusiasm and resourcefulness impress the Chinese just as they do us, and leave an impression for months after he has gone on his way. It will be a happy day for us all when we can welcome him and Mrs. Littell in Hankow again—a day not very far off now, either.

And another thing this means is the enlargement of our facilities for helping young men connected with the Cathedral, releasing the present building occupied by the Catechetical School, which is admirably situated for this purpose, for reading-rooms and other accommodations for the want of which we have long been hampered. We can look forward at once to the beginning of our plans for a “Students’ Settlement,” and of course this gives a brighter prospect for the “Intermediate School,” which is connected

with the “Students’ Settlement” in the Statement of our Needs under date of August, 1905.

One more reflection on the main subject of this letter: We need now, more than ever, the trained women and men from America to make our training-schools for Chinese men and women effective. The illness of some of our force and the departure of others leave us extremely shorthanded, so that we are in danger of having to close up some work unless we secure speedy reinforcements.

TWENTY-FIVE years represents a long time in the life of a man, and twenty-five years in the ministry means

*Archdeacon
Russell's
Anniversary*

the best and strongest part of that man's life. It is a fitting thing, then, that when a man has

accomplished in a single field of labor worthy and lasting results, his completion of twenty-five years of such service should be marked by the appreciation of his fellow-workers and those among whom he has labored.



ARCHDEACON RUSSELL

Such a substantial and satisfying recognition came to Archdeacon Russell, the head of St. Paul's Normal and Industrial School, Lawrenceville, Va., on the evening of March 8th. The teachers and students of the institution joined with many friends both far and near in expressing their affectionate appreciation of the work done and success achieved by this man, who has been, more than any other, the cause of the excellent work among the colored people in Southern Virginia.

The Church at large well knows what sterling and substantial good has been accomplished by the school to which Archdeacon Russell has devoted the years of his ministry, but it is good also to hear, as was heard that night from the lips of the people who live near him, the statement of the transformation in social, moral and religious living which has resulted from the lofty ideals and patient self-sacrifice of these years of service. As one of the speakers declared, "These results have been so vast that only those who are familiar with the conditions existing here before his ministry began can have any adequate understanding of what that ministry has accomplished. When he came here in 1882, there were few adherents of the Church in this and the surrounding counties; the name of the Church was practically unknown, and where known it was abhorred. Ignorance, superstition and crime were rife; ownership of land was confined to very few, and apathy and indifference were general. Now there are many churches, neatly furnished and filled with intelligent people; good frame houses and well-kept farms are common, and among the Negro population there is a general air of prosperity and manliness. The chief cause which has brought about this result is the teaching and preaching of the archdeacon through his school."

It is a great gratification that such things can be said of one of our colored clergy, and it surely goes far to prove that we have an immense opportunity and responsibility for helping to solve in

other localities, in just such wise ways as Archdeacon Russell is employing in Southern Virginia, the pressing problem of the colored race.

THE New Year brought with it one of the most significant and hopeful of all the many far-reaching changes which

have come over the
Remarkable Chinese Empire.
News from China This is an edict from

Kwang Su, the Emperor, of direct religious import and promise. By this edict the rank of Confucius is raised to the highest degree—equal to Heaven and Earth—a rank so high that no one but the Emperor himself is permitted to worship him. The reason given for such action is that the Christian students who are fast becoming the leaders in every progressive movement are not willing to participate in the idolatrous ceremonies each month in the newly-opened government schools. For centuries worship of the tablet of Confucius at regular periods has been required; yet latterly for all practical purposes it has become a custom more honored in the breach than in the observance. About two years ago a group of officials, realizing the fact that Confucianism as a force in the life of the people was dead, made a vigorous effort to revive it, and at their request an order was given by the Throne compelling all students to worship the sage's tablet or else to leave the schools. From the first it was felt to be an artificial movement and the worship soon became merely a hollow show and ceremony. This development the Emperor has seen and in true Chinese fashion, instead of admitting his error and revoking the order, he has changed his tactics, and now *forbids* the worship of Confucius by those whom he *commanded* to worship him two years ago. This he does by exalting Confucius to a sphere equal to the highest known Powers; above the reach of all but himself, beyond the worship of those who have no desire to worship him even if they could. If Confucianism is to be a dead letter, he argues, it would be well to

anticipate popular action and make it such by Imperial decree—and that while appearing to exalt it—and so save his position in the matter by indirectly sanctioning that which he cannot prevent.

The Passing of Confucianism

This action, so thoroughly characteristic, is a presage, which the Chinese will quickly recognize, of the passing of Confucianism as a religious factor in the nation. And such is the inevitable fate of a system diametrically opposed to modern thought and life. For Confucianism is largely responsible for the backward view which has prevailed hitherto in China. When Isaiah speaks of a people "which remain among the graves and lodge in the monuments," he might be describing the Chinese before the Boxer outbreak and its consequences aroused them. Remaining among the graves they were indeed: living only in the dead past; seeking to restore the ancient ways; desiring nothing which their ancestors did not have; ridiculing everything new from outside; giving expression to the common desire to restore the ancient times in a proverb still frequently heard among them, "The present is not equal to the past." The Confucian worship of ancestors has had the effect of emphasizing this backward look. It tends to check originality and to hold back the young and vigorous by an exaggerated respect for the old and feeble. The past must be reproduced, so there is no place for new things.

Such an attitude is impossible when the modern spirit of hopefulness and progress enter, and the striking development of China along the lines of West-

ern civilization is destroying the foundations of the old Confucian system. It is not necessary for missionaries to show the insufficiencies of that system—the mere contact of East and West is doing it.

A Mark of Christian Influence

The recent edict indicates, moreover, the ever-increasing influence of Chinese Christians. The past decades of Christian education and training have produced thousands of men and women of such intelligence and character that the people of the country are greatly impressed, and in many cases desire to be like the Christians. Among the Chinese who have become followers of Christ there is a direct lineal descendant of Confucius himself. This young man, now studying in America, who still bears the surname of his distinguished ancestor, is preparing to return to his native land to preach the Gospel to his own people.

The cable message telling of this remarkable edict states that the removal of Confucius from the worship of the Chinese people is "in deference to the religious scruples of the Christian students in the government colleges." Such action is another instance of the increasing tolerance and friendliness on the part of the rulers of the land—a fact to which missionaries are constantly bearing witness. Too many proofs of official favor and approval have been given of late years to doubt their appreciation of missionary activities.

The future is full of hope, for the great things already accomplished in China are proof that the rest, by the help of God, can be done also.

EASTER MISSIONARY CAROL

BY THE REVEREND W. W. NEWTON, D.D.

Tune, Hymn 249, "O Zion, Haste"

GLAD Easter Day its joy and peace is bringing,
And in the Temple courts with one accord
Loud sounds the strain: the Church to-day is singing
Praises and anthems to our Risen Lord.

Send out the message,
Tell it abroad:
Jesus has risen,
Our Saviour and our God.

Jesus has brought us life from death's dark portals;
Light shines resplendent o'er the empty tomb;
Hope fills the trusting souls of doubting mortals;
Joy drives away our terror and our gloom.

Send out the message,
Tell it abroad:
Jesus has risen,
Our Saviour and our God.

Long, long ago, our Fathers crossed the ocean,
Bringing the ancient faith we hold so dear:
Gladly we render back with deep devotion
Gifts and Thank-Offerings in this festal year.

Send out the message,
Tell it abroad:
Jesus has risen,
Our Saviour and our God.

Spirit of Faith, which led our Fathers hither,
Bringing the Gospel to this Western land,
Let not their precious fruitage fall and wither;
Let not their children prove a faithless band.

Send out the message,
Tell it abroad:
Jesus has risen,
Our Saviour and our God.

Deep unto deep is ever loudly calling,
And men are perishing through strife and sin.
Grant us, oh God, that we may keep from falling,
And in the struggle grant us grace to win.

Send out the message,
Tell it abroad:
Jesus has risen,
Our Saviour and our God.

THE PRIMARY CAUSE OF CHINA'S DECLINE

A GRADUATING THESIS WRITTEN BY MR. T. L. TS'EN, OF THE CLASS
OF 1906, BOONE COLLEGE, WUCHANG, CHINA



CRIES of reform are heard all over the Empire! Cries of revolution meet one's ears from all parts of the country! These are not wild cries or idle rumors, but on the contrary they have a meaning of serious import. Unless great care be taken and proper remedies be applied, serious consequences will inevitably result. These cries are signs of a latent force

working for something better and nobler. In fact, all enlightened Chinese of the present day as a body confess that China is weak and needs strengthening. Some account for her weakness as being due to a badly-drilled and ineffective army, while others think it due to the want of an efficient navy. Still there are some who attribute it to the lack of a sound and rational system of education, and again, others consider it to be the natural consequence of an autocratic government.

All these opinions, I admit, have some show of reason, but they are only secondary causes and do not go to the root of the difficulty. The radical cause is to be sought elsewhere. The country is but an aggregation of families, therefore the family is a country in miniature. Good families make up a good country, and bad families make up a bad country. In the judging of a country we need only look into the condition of the family. In this paper I will confine myself

to two phases of family life, namely, ancestral worship and the condition of women.

I. Ancestral Worship

Mencius says: "Of the three acts of unfilial conduct the greatest one is to leave no sons, even though there may be many daughters, after one's death." There is a proverb which says: "If a man has sons, all things are completed." In the Book of Rites it is said: "Of the three thousand ceremonies, the most important one is marriage." There is another proverb which runs thus: "It is better to marry for the purpose of establishing a family than to remain single." It is said that a true gentleman will not support an eighteen-year-old unmarried daughter. The last saying naturally means that all girls must get married before they are eighteen years of age. Imbued with these harmful sentiments and with the desire to keep up ancestral worship, most people consider that their chief business in life is to be married for the purpose of rearing children.

In no other country is there more importance attached to marriage than in China. Stranger still is the fact that while so much importance is attached to marriage, woman is considered to be only a drudge. Greater stress is laid on having sons who may worship their dead fathers than even on worshipping remoter ancestors. It seems that the only end of marriage is to obtain sons for this purpose. In the West a man and a woman form an intimate friendship, that friendship deepens into love and love ends in marriage. Marriage is an agreement entered into by mutual consent. But in China the reverse is the case. Before their marriage they are total

strangers. When the most important thing in one's life takes place, the wishes of the two persons concerned are not consulted. In the family the husband attends to all outside affairs and the wife manages all family affairs; the two making one whole. It is not uncommon for two persons to be united in marriage without either sympathy or love existing between them. Such a state of things is deplorable.

In case a wife has no sons, polygamy then makes its appearance. The husband is privileged to take as many wives and concubines as he has the means to support. But it is universally recognized to be shameful for a widow to marry a second time. It is frequently the case that the peace of the family is forever broken as soon as the husband has two mistresses, to say nothing of three or four. Jealousy develops into quarrelling, quarrelling in time turns to fighting, and fighting often ends in the suicide of either the one or the other. In such instances marriage decreases the happiness and multiplies the sorrows of domestic life.

When both the wife and the concubines have no sons, recourse is had to other means. Any boy may be adopted as a son. Out of this arises a great deal of trouble. When the father dies, lawsuits will then be the order of the day on account of the unequal division of the property. Often the adopted son is not recognized as the lawful heir, and often he is expelled from the family by the money-loving relatives. All these evils are the product of ancestral worship, a unique characteristic of Confucianism. As Principal Fairbairn truly says: "A religion that does not purify the home cannot regenerate the race; one that depraves the home is certain to deprave humanity."

II. The Condition of Woman

In the first place, men are honored and women are despised. Men and women prefer to have sons rather than daughters. Girls are often drowned as soon as

they are born. At an early age their feet are mercilessly bound by their mothers. They are thus crippled for life. The advocates of foot-binding argue that small feet are a guarantee of good character. They seem to have forgotten that morality cannot be taught without religion. Bishop Creighton says: "Religion is the very foundation of life, on which character must be moulded." Strange to say that women of ill-fame have small feet, so these cannot be taken as a sign of virtue.

Then the girls are uneducated. Moreover, China is a nation where no large institutions like the women's colleges in the West are to be found. Furthermore, some false philosophers say: "Girls without talents are consequently virtuous." When half of the nation is not educated can the country cherish any hopes of becoming strong? Far from it. As long as the women remain ignorant, they cannot demand the respect due to them from men. To deserve respect is one thing, and to obtain it is another.

The wife has two weighty responsibilities. It is her duty to help her husband; she is his helpmeet and co-worker. It is also her duty to train the children in the family; here is the true foundation to education. The future of the children depends largely on the mother. How can an uneducated wife help her husband, and how can an uneducated mother train her children? Worse than idle hands are idle heads which have no ideas in them. As the woman has no proper work to do, it is no uncommon thing to meet with women playing cards and smoking opium.

Let us now look into the relationship of the husband and his wife. This is clearly described in the Book of Rites. It is not invariably the case that the husband is superior to his wife; there are exceptions. However excellent the opinion of the wife may be, if the husband does not agree with her, it is of no use. When the wife has some administrative power and manages the affairs of the household, notwithstanding the opposition of her husband, then he is laughed

at and styled henpecked, and she is given the title of "Lioness of the East River." In fact, the wife is always expected to obey her husband in all things and under all circumstances. "The girl must be obedient to three persons. While at home she is under her father's rule; after her marriage she is subject to her husband; and after her husband's death she is under her son's control." "The husband is his wife's model." There are seven grounds on which a man is entitled to divorce his wife. The seven cases are: childlessness, adultery, being unfilial to her husband's parents, tale-bearing, theft, jealousy (when the husband has two wives), and an incurable malady. Fortunately for the women, no husband can ever divorce his wife under the three following conditions: if she has worn three years' mourning for her husband's parents, if she has suffered with her husband in time of need, and if she has no one to depend upon in her mother's family. Moreover, there are three ways by means of which a woman can become famous: to cut a piece of flesh to cure her husband's parents when such a piece of flesh is required; to remain in perpetual widowhood, and to be her husband's companion when he goes to

"The undiscovered country, from
whose bourn
No traveller returns."

In conclusion I will briefly remark: Morally speaking, ancestral worship is unlawful, and the evils produced are lasting and many. When men put their trust in men, religion is at a low ebb. Christianity proclaims that God is the Creator, and all men must trust and worship Him. So long as women are ignorant and degraded, other reforms are inefficacious. Unless the radical evil is removed, other remedies are useless and hopeless. The Christian religion does not teach us to cultivate only one-half of God's children and neglect the other. Men and women are equal in His sight. In other words, China's weakness is due

to the lack of a proper religion, that which makes the Western countries powerful and prosperous. That religion can be no other than Christianity. In order to place our country on the same footing as either England or America, let us make a careful study of this religion. Embrace it, if it is good; if otherwise, then seek for a better.

WHAT DO THEY GET?

NINE-TENTHS or more of the people who go to Alaska go with the hope and expectation of some financial gain. It is difficult for them to understand any motive other than the hope of "striking it rich" as sufficient to send people to Alaska and keep them there. This is illustrated by the experience of two of our staff at Fairbanks:

"I suppose," said one of the residents to Deaconess Carter, who has rendered such excellent service as superintendent of St. Matthew's Hospital, "that you people at the hospital have good jobs." "Yes," replied the deaconess, "it is a pretty good job." "How much do you get out of it?" was the next inquiry. The record fails to state what happened to the questioner when told that a deaconess' or a nurse's stipend in Alaska is \$500 a year. And that in a land where a carpenter's wages average about \$15 a day! Deaconess Carter is obliged to pay a cook in the hospital an amount equal to that received by two nurses, and a man to do the chores receives a like amount.

Experience number two befell Archdeacon Stuck. Walking along Fairbanks' main street he was hailed by a newcomer who said to him: "I was at the church last night, Parson. That was a pretty good sermon you preached. It was a great deal better sermon than a good many I have heard in the States. I should think that a man who could preach as well as you can could easily get a job outside, at Seattle or some other place. Why don't you try?"



NATIVE DRAWING OF REINDEER HARNESSSED TO PULKHA (SLED), BY AARON PANEOK.

From Government report on Reindeer, 1905



CAMP OF REINDEER HERDERS NEAR POINT HOPE

From Government report on Reindeer, 1905

A SICK VISIT BEHIND REINDEER

While the Editor sat writing an account of the burning of our mission dwelling house at Tanana, the accompanying article was handed him from the Rev. Mr. Hoare, who met with so serious a loss in that unfortunate occurrence. The realistic account of a fifty-mile journey behind reindeer, and the glimpse which is given of this industry whereby it is hoped to introduce these animals into Alaska, will serve to show how valuable is the work of our Tanana mission, and how greatly important it is that it should be supported in its time of misfortune.

IN connection with our mission at Tanana, Alaska, there is a herd of about one hundred and fifty reindeer, part of which are loaned by the Government to the mission, part to the herder Bango; part belong outright to the mission, part to the herder, and some are loaned by the mission to the Indian apprentices. The whole are under the superintendence of the missionary at Tanana and are stationed about twenty-five miles back from the Yukon River, in a place where there is abundance of the white moss upon which the deer love to feed.

On Thursday, January 17th, two of

the apprentices came in to the mission with five deer to say that one of the children had died and that the herder, Bango (a Laplander), was ill with pleurisy. So on the following morning I started back with them, taking a good supply of medicines and nourishing food, and an Indian boy, Henry, who lives with me. This was my first attempt at driving reindeer, and it was a novel experience to sit in the boat-shaped sled at the mercy of the deer. The sled is attached by a strong rawhide trace passing between the deer's legs to a wooden yoke which fits round the neck. A rope is tied around the horns and under the neck,



"Old John," the Kobuk, making ready for the start



Leading deer trying to run with Bango, the Laplander

and to stop the deer it is necessary to jerk the rope, and to make him travel faster to flip it against his side. There is no way of guiding him, and if the deer takes a notion to turn round and look his driver in the face, the only plan is to get out of the sled and "shoo" him round again. The sled in which I travelled was not round at the bottom, but had a projection or keel about an inch below the rest of the hull, so that on a hard trail the sled would roll from side to side in a very disconcerting manner. I did not know what was the proper ejaculation to urge the deer to travel faster, and was in doubt whether to "cluck" at him or to adjure him to "mush on"; finally, I compromised on "get up," which he seemed to understand. After we left the river and struck back toward the hills, the trail was very heavy owing to recent snowstorms, and riding was out of the question, so we had to snowshoe behind the sled, holding the "snubbing" rope. About half way we had to cross a creek several times where the water had overflowed on the ice and the apprentices wet their feet and had to go into camp; I

was anxious to see how Bango was and decided to push on with Henry, each taking a deer. The temperature was 40 degrees below zero, and when we neared the top of the divide and came out on the exposed ridges, a severe windstorm struck us, freezing my cheeks and chin immediately. The trail was drifted up so that we could not see it, and Henry's deer, which was supposed to be a leader, lay down and refused to go ahead. My deer was unable to find the trail, and, to add to our misfortunes, it was dark save for the feeble light from a four days' old moon. Finally, I had to go ahead, feeling for the trail under the drift with my feet and dragging the deer after me. After we had crossed two or three of the ridges we were sheltered from the wind and the trail was fairly good and down hill, so we jumped into the sleds and did not get out again until we reached the camp, eight miles away, the deer keeping up a fast trot all the way. We reached camp at 6:30 P.M., and found Bango had been quite ill, but was beginning to improve. The herder and apprentices were living in tents, as their cabin was not finished.

The only place for us to stay was a tent, a good deal torn, with no stove in which we could make a fire; however, I had my sleeping bag and Henry had a warm robe, so we managed to pass the night without freezing, but were very glad to hear the sounds of a fire being started in the next tent toward morning. When we had reached the camp both my heels were frozen, as I had been obliged to wade through the overflows. Henry had escaped.

Bango, his wife (a very pleasant Lapland woman), and their two little fair-haired children occupied one tent, and the three Kobuk apprentices—happy, good-natured fellows with a perpetual smile—each lived in one with his respective family. The life is a very hard one; travelling after the deer on snowshoes in every kind of weather, hauling wood to keep the little Yukon stoves red-hot to prevent the children from freezing, and separated by 150 miles from their own people; however, they look forward to owning a reindeer herd of their own in the future and they certainly deserve it. They are very religious and never dream of sitting down to eat without first asking a blessing and afterward returning thanks.

On Saturday I went out to see the

herd and found it looking well; a herd of reindeer moving across a snow-covered ridge in the distance looks like a multitude of black ants swarming across a mountain of ice-cream. They were very tame and would come up to within a few feet of us.

When it was time to return, Peter, one of the apprentices, accompanied us back, and this time we had a very pleasant trip, accomplishing the journey in just over the five hours. My deer, whenever we came to an almost perpendicular incline of from six to eight feet (as we frequently did in crossing the creeks), had a rather objectionable habit of making a violent leap into the air, with the sled hurtling behind and myself hanging on for dear life, and the moment his feet touched the ice jumping off in another wild leap; however, we reached home safely without any further adventures.

It is to the reindeer industry that we look to keep our Indians self-supporting in the future, when the game has become so scarce that they can no longer secure meat and furs to exchange for food. This is only the second winter we have had the reindeer at Tanana, but they seem to be doing fairly well and increasing at a normal rate.



Rear of procession brought up by "Godena," wife of Old John



AT HOME IN A BOX CAR IN MINA

"The beginning of a Western Nevada city. Most of my congregation here live in this way."

THE CHURCH IN WESTERN NEVADA

BY ARCHDEACON A. LESTER HAZLETT

THE time was, when men of wealth endowed chairs of history in the great institutions of learning; now this is never done, for the reason that there are no chairs of history in any universities. In their place we have chairs of the philosophy of history. This new conception of the connection of historical events with the operations of God's providence has opened a broad field of historical research. More and more men are coming to recognize the hand of God in the so-called happenings in the affairs of men.

It was no merely fortuitous concurrence of events that led to the establishment of the Church in the State of Nevada. Bishop Whitaker built wiser than he knew when he laid the foundations of the American Church in the mining camps of this commonwealth. He was in line with God's providence. While in many of our western states the denominational bodies around us have the advantage of earlier planting, and hence are much stronger and exert a greater

influence than we do, here in Nevada it is the Episcopal Church that takes the lead in the moulding of public sentiment and the development of those things that make for permanence in society. While in many towns other places of worship are closed and have been for years, I have yet to learn of one of our chapels or churches in western Nevada being compelled to close through lack of attendance. This state of affairs, so delightfully encouraging, is the direct result of being pioneers in a new country, early planters in a virgin soil.

The only service save that of the Roman communion held in Virginia City is our own, and though the old Comstock has dropped full twenty thousand from its erstwhile population of twenty-five thousand, our Church here is still active—yes, and vigorous—a parish still, not receiving a penny of missionary money. The Presbyterians closed up some time since; recently the Methodists—usually the last to give up—retired from the field, while we still have a good

congregation. At the next visitation of Bishop Moreland a dozen will be presented for confirmation.

We have the only church in Silver City, the only church in Dayton and in Wadsworth; we alone hold services in Mina, Hawthorne and Ramsey. In order that we shall do the work that God

taken from the Mohawk that was 60 per cent. pure gold. The ledges, as far as uncovered, are wonderfully rich, and would seem to be of great depth, so it is reasonable to suppose that there will be a permanent camp here. But Goldfield is not only a mining camp—it is a commercial centre and outfitting point for the districts adjacent, all heavily mineralized. When I proposed to the audience which met to worship in a rented hall that we raise a nucleus of the amount needed to build a church, \$2,000 was subscribed in less than fifteen minutes. The Rev. Mr. Mills, a devoted, earnest soldier of the Cross, is the priest-in-charge; together we called upon the business men and others and are able to report a very fair beginning of the \$15,000.

We are also planning to build at Winnemucca, and at Fallon. At the former place the Ladies' Guild, composed of about one dozen members, have already raised \$1,000, and plans for a Gothic chapel have been ordered.

The population of Nevada was never greater than it is to-day. In the great bonanza days there were over 60,000 people in the state. When the decline came the population dropped to less than 40,000. Now the loss has been made good, and more; and those who are responsible for the planting of the Church in the state are in need of men and money to lay foundations in new places and to do in the towns which are springing up all over Nevada the same sort of wise and timely work which Bishop Whitaker did so well in the early days.

THE Rev. B. L. Ancell, of Soochow, China, on furlough in this country, writes, saying: "My trip to the Diocese of Marquette was well worth while. Pledges up to \$400 for this year were made, but will probably exceed that and will mean more next year. The bishop went with me everywhere and took up the matter vigorously. Escanaba undertakes the support of a Bible-woman, Mrs. Tsen, and the Cathedral parish will support a catechist."



VENERABLE A. LESTER HAZLETT,
Archdeacon of Western Nevada

has set for the Church in Nevada we must keep on the firing line, we must enter the new mining camps and agricultural towns among the first; thus as we minister to the people do we become endeared to them.

I have but just returned from Goldfield, and am convinced that we are planning wisely, in our determination to build in that wonderful city a church building that will cost not less than \$15,000. People are coming into Goldfield at the rate of 1,000 per month. Already there is a population of 14,000, and before this time next year it is very conservative to say that there will be 25,000. I saw ore



• A STREET SCENE IN TEHUANTEPEC



BISHOP AVES'S "FARTHEST SOUTH"

SALINA CRUZ, OAXACA, MEXICO,
February 9th, 1907.

I REACHED this southerly point of my jurisdiction night before last after a journey of forty-six hours from Mexico City. I am here to prepare the way for the Rev. Harry C. Goodman and his wife, who have volunteered to do missionary work on the Isthmus of Tehuantepec. As this tropical portion of the republic is little frequented by our American travellers, a few jottings of my impressions may be of interest to you.

My first notable (and to me most memorable) experience, is at Cordoba, where the change is made from the Mexican to the Vera Cruz and Pacific Railway. It is very early in the morning and quite dark when we reach Cordoba—so dark that people are going about with lanterns. But out of the darkness there appears a vision of ma-

jestic grandeur which passes description. High in the northern heavens there hangs, as it were by an invisible suspension, a huge bell of burnished silver tinged with gold. It is the snow-capped summit of Mount Orizaba, catching and sending down to us the first tidings of the coming day. The sharp horizontal line of darkness which forms the lower rim of this gigantic glistening bell, and which is slowly creeping downward across the white breast of the mountain, is the shadow of the ocean's horizon far out at sea. As the vision pales in the growing light one awakes as from a trance to find himself surrounded by the strange beauties and sweet odors of a tropical paradise. To one new to the *tierra caliente*, the rich, dense foliage, the prodigality of bloom, the rich colors of flowers and fruits and birds of strange plumage, and the stately, graceful palms towering above thick jungles of crowding verdure make it seem like a

newly-discovered country. And the dark, vine-smothered forests in the background out of which have been carved little patches of cane, coffee, pineapples, bananas, plantains, oranges, tobacco, etc., together with the picturesquely-clad (or unclad) natives, suggest the probability that the general scene has not changed much since it greeted the eyes of Cortez, some four hundred years ago. Nearly all day this fascinating panorama, relieved now and again by rushing torrents of icy water on their way from the snowy summits to the sea, or by some little lake with its familiar water fowls, holds one's gaze until the rolling prairies with their herds of fat cattle tell him he is nearing the isthmus.



Tehuantepec Bride, showing how the "Gutpil Grande," or native head-dress, is worn. The white extension to the skirt is a recent addition, showing the influence of modern fashion and an order by the Bishop of Oaxaca.

The night is spent at Santa Lucrecia, the point of junction with the National Tehuantepec Railway; and if one is too tired to notice the screeching of passing engines he sleeps well, for there is a cool, balmy breeze from the sea. The journey from this point westward to the Pacific is interesting because of the strange views it offers of a tropical wilderness and its unfamiliar forms of life; and sadly interesting at many points, where large plantation houses, deserted and going to decay, and sickly-looking rubber trees or fields of choked and stunted cane mark the apparent failures that have been made to convert the rank jungle into profitable sugar, rubber and coffee haciendas. And what makes such apparent failures still sadder is the assurance that in many instances they represent the exploded schemes of promoters whose purpose was not a profitable product from the soil, but from the pockets of innocent American investors.

Rincon Antonio, the next important stop (and where our missionary will probably live), is on the divide, and it is the highest, coolest, and probably the most healthful place on the isthmus. From this point, which is the place of residence for most of the officials and employees of the Transisthmian Railway, our missionary will be within easy reach of the two port terminals, Coatzacoalcos and Salina Cruz. I reached here Thursday night, and my reception was most cordial.

Yesterday was an eventful and busy day. At ten minutes past four in the morning the household (I am stopping with the general manager of the port works) was awakened by the jar and rumble of an earthquake—which did no damage. I spent the early morning visiting the port works, meeting many officials and employees of the company and gratifying a wish long delayed for a dip in the sea.

In this great system, the National Tehuantepec Railway, with its terminal ports on the Atlantic and Pacific sides, built by Sir Weetman Pearson, with the National Government as a partner, is

seen a most interesting instance of what genius and skill can do to facilitate the world's commerce. And when it is realized that by this new wheel and keel route *via* the Isthmus of Tehautepec, and with the use of the latest devised electrical appliances for the rapid transference of cargoes, traffic between points of northern latitude on the two oceans is shortened and quickened and therefore cheapened beyond what the future Panama Canal can hope to offer, it would seem to appear that this latter great enterprise is rendered for the present at least less urgently imperative.

However, the large number of Anglo-Americans employed here, who are without any religious ministration whatever, offers a most inviting opportunity for the Church. At eleven o'clock I held a well-attended service at a private house and administered the sacrament of baptism to a child. At one o'clock I visited and ministered to a dying Churchwoman. At

three o'clock I ministered to a Churchman (husband of the daughter of an American Church clergyman) in a dying state. In the evening, after witnessing a fire which rendered hundreds of *peons* homeless within twenty minutes, I presided at a meeting of the English-speaking colony and received ready assurances that they would furnish one-third of the support of a clergyman for the isthmus. To-day I buried the Churchwoman I ministered to yesterday. The procession of men, with the bier borne by relays of four, walked to the little cemetery which lies over the mountain spur by the shore of the booming sea. The doctor told me that I shall probably have another funeral to-morrow. I am expecting to spend four more days on the isthmus visiting Rincon Antonio, Coatzacoalcas and Minatitlan.

A SOUTHERN LAYMAN'S WORK

"THE day-school was closed last year for want of funds, and the lack of pastoral care gave us a backset which will be hard to overcome; however, we hope for better things in the future. The Sunday-school was hard to maintain during the winter, and we had to close it after Christmas, but have begun again now the weather is mild. We have but few Church people in the village, and I live two miles away in the country. Owing to my age (sixty-eight years), I find it quite a cross at times to turn out in the rain and go a muddy road two miles, build a fire, warm the room, ring the bell, and gather the little ones, cold and bare some of them. for the morning service; yet I have been doing this for twenty-five years in my own house, and almost at my own expense. I rented a part of the building, and four families occupy it. We have about sixty children from five to fifteen years old. The only hope of the Church here is to reach the young, through a day-school taught by a good woman."



Tehuantepec Girl, showing how the "Guipil Piedad" is worn in church. Here the "Guipil Grande" is worn as a cape.



THE BUILDINGS FROM THE CITY WALL
A pagoda in the distance

THE NEW BUILDINGS AT TSINGPOO

BY BISHOP GRAVES

ON January 11th I set sail for Tsingpoo and arrived there early in the afternoon of Saturday, the 12th. Mr. McRae was waiting for me on his boat, and we at once went up to the buildings, just completed, so that I could make a thorough inspection of them. They consist of a small gate house, the chapel, the house for the Chinese clergyman, and the house for Miss Porter and the women's work. All are built of brick with tiled roofs. The work has been very well done, thanks to Mr. McRae's constant supervision. The chapel will seat two hundred, I should think, and though very plain is well and strongly built. The house for the Chinese deacon-in-charge contains one large room to be used for men's meetings. The larger building has quarters for Miss Porter and for the two Chinese Bible-women and the teacher, and also room for women's meetings and schoolrooms. I was much pleased with the buildings. It is a great contrast to the wretched rented houses we have had to put up with for the last two years. As you know, we have had no chapel save such as we could fit up in a Chinese house, and the workers have been separated in different

parts of the city. Now they and their work will all be on the mission land and in our own buildings.

On Sunday morning we held the first service in the chapel. The heathen made much ado, and gathered in a crowd to witness what was being done. Fortunately, the magistrate had sent, at Mr. McRae's request, four soldiers to keep the gate, or we should have been inundated by the flood. As it was, a good many managed to get in, and all through the service there was somewhat of a row outside and the windows were lined with peering faces. They burst the bolt off the front door of the chapel, and Mr. McRae had to leave the chancel once to quiet a tumult within the side door, but we are used to such little interruptions of divine service and went on quite unconcernedly.

Besides us two foreigners, we had in the chancel Mr. Daung and Mr. Ng, who have each had a share previously in the Tsingpoo work, and the young deacon Ng, son of the preceding, who is now the clergyman stationed at Tsingpoo. The lessons were read by Mr. Tsao and Mr. Tsang, the two catechists who have worked there. Five men and one woman were confirmed. A quiet Communion



HOUSE FOR MISS PORTER AND THE WOMEN'S WORK

service followed. The weather, which had been threatening, cleared somewhat and allowed us to gather enough of our people to fill the seats. Altogether, it was a pleasant service and a good beginning for work in the new quarters.

I am sending some pictures taken by Mr. McRae which will give you an idea of the buildings. We are still short on this building fund and would be glad of any contributions. A generous "special" which came without name for \$500 was devoted to this purpose in the building of the chapel, and another from a friend in Boston of \$100 went to the same purpose, but we still lack \$1,500 on the whole amount. Remember how much is

saved the mission in rents now that we have these buildings, and do what you can for the Tsingpoo fund.

THEY COULD NOT BE KEPT AWAY—IF

A NORTH DAKOTA missionary says: "If we could only get men to realize the importance of the home missionary field, we could then get their service. At Minot, Williston and Kenmare our people are pleading for more frequent Sunday services. This, I am sure, is true of other fields. But where we have a number of missions and go such distances, the services are necessarily infrequent. There is no end of work to be done. I have just opened a mission in a town seventy miles north, where the Church service has never been heard, and where there is no service held in the English tongue. I shall have to build chapels in the other two missions soon. I expect to present seven adults to the bishop for confirmation at his next visit. And so it goes, more than one can possibly accomplish, and the great joy of working and seeing results. If only we could make men realize the privilege and happiness of work out here in this fast developing northwest, and the opportunity of having a hand in the development, we could not keep them away from the field."



CHAPEL FROM THE REAR



BISHOP BURTON AND THE REV. MR. PATTERSON

A TRIP THROUGH THE KENTUCKY MOUNTAINS

BY THE REVEREND FREDERICK A. MacMILLEN

A MISSIONARY trip through the mountains of Kentucky is full of interest and adventure.

We started out in a heavy wagon drawn by two horses to visit the mission stations established by the Rev. Alexander Patterson, the heroic and consecrated missionary of Lee County. Lee County comprises an area of 500 square miles, and contains a population of about 7,000 souls. The county seat is the small town of Beattyville, located on the three forks of the Kentucky River, and surrounded on every side by high hills. Beattyville is equipped with a beautiful stone church which stands on an eminence that overlooks the town, and was erected a few years ago by funds collected by the much lamented Bishop

Dudley. Adjoining the church is a large, commodious frame rectory, built by Mr. Patterson, who not only designed the structure, but laid the foundations, pieced the frame, and built the chimneys, thereby performing the double labor of carpenter and mason. Within a radius of ten miles from Beattyville in the country districts are twelve missions established and supplied by Mr. Patterson. As Mr. Patterson is unable to keep a horse, he is obliged to travel by foot over the mountains and through the woods to hold service in each place, and as his pedestrian tours are somewhat extensive he is called by the people "the walkingest man in the country."

Our party was composed of five persons—Bishop Burton, Miss Louise Bur-

ton, daughter of the bishop, the Rev. Mr. Patterson, Mr. Algin Carter the owner of the team, and myself—and we set out in a body to visit those mountain stations. The roads were rough and full of ruts, and in several places trees which had fallen across the highway completely obstructed the path. We were therefore compelled to drive through the woods and around stumps, which made our position in the wagon rather perilous, and to keep from being thrown out we were obliged to hold to our seats with all our might. The expert skill manifested by Miss Burton, who was the driver of our caravan, prevented the occurrence of accidents.

On the journey we passed by a few mountain residences exceedingly crude in appearance. They were log cabins, chinked with clay and bits of wood, without any window to give light, and having two doors, one front and one back. A huge chimney built on the outside completed the structure. The interior was one large room, in which the whole family—father, mother and children—lived,

ate and slept. It is only fair to say that places of this type were the exception, and that in the generality of cases the dwellings were larger in size, divided off into rooms, and provided with adequate lighting arrangements.

Our first stop was at Delvinta, where we remained over night at the home of one of the residents. Mountain hospitality is especially marked, and must by all means be noted. Every trouble was taken for our accommodation and entertainment. Our host was an intelligent, wide-read, keen-observing man, who directed his influence toward the elevation of his neighbors, and firmly set his face against lawlessness and crime. In the evening, service was held on the porch, and the people for miles around attended. Men and women from a distance came on horseback, those who lived nearer walked. Seats were provided of rough boards placed on boxes and piles of wood. Those were occupied by the men and the boys, as the women and girls sat on chairs and benches on the porch. Gospel hymns were rendered



What refinement can do for a mountain home



A schoolhouse built and supported by Negroes

with earnestness and heartiness by all who could sing. The whole scene was most impressive, the out-of-door service, the lanterns and lamps hanging round to give light, and the congregation following the prayers, lessons and sermon with the most reverential attention. At the conclusion of the service the bishop baptized two children and confirmed one adult.

The following day we continued our journey over rough mountain roads, the horses unable to proceed at a faster pace than a walk. On the way we found a letter addressed to Mr. Patterson. The post-offices in this region are miles apart, and as the sender of the communication was anxious to reach Mr. Patterson on that particular day, and knew he would travel on a certain road, he had it placed in the middle of the path, where it could not fail to attract attention. That night we held service in a schoolhouse. In the mountain regions where church edifices are rare, schoolhouses serve the double purpose of places of instruction and houses of worship. The various denominations hold their services by turn, each

body having on an average one service a month. The room was well filled. The men were in the majority, and many of them came just as they had been at work in the fields, without coats or vests.

While the bishop was preaching, about a dozen shots were fired just outside the building. This was not done with any intent to kill, but partly for amusement and partly to disturb the service. The chief amusement of some young mountaineers is to shoot off a pistol or a gun. Oftentimes, they do this quite recklessly, and little think that their rough sport may end a fellow-creature's life. A boy begins to feel that he has arrived at man's estate when he can carry firearms and use them at his pleasure. Sometimes aim will be taken at a mark to see if he can hit it, regardless of what the mark may be. Not long ago a man was fishing one night on the Kentucky River in a boat, with a lighted lantern to direct his way. A young man on the shore saw the light, and wishing to take aim, deliberately fired his gun, killing the occupant of the boat. This recklessness in shooting has been known to make the lighting

of houses at night very dangerous, as a drunken fellow passing by would be quite likely to fire his gun through the window.

The next day we proceeded to Greeley. A heavy rain had converted the roads into a mass of mud and rendered them almost impassable. As there are no bridges the streams had to be forded. One of these was so deep that the water came above the axles of the wagon. Further along our journey, the road went directly into a creek, and we had to drive the wagon about seventy-five yards through the water before we came out at the other end. Service was again held in a schoolhouse. The night was rainy and dark, and the people had to come a long distance through mud and puddles, and over bridgeless streams, carrying lanterns to show the way. Yet, in spite of the inclemency of the weather and the dreariness of the road, the place was crowded. On our arrival a choir of seven men was singing Gospel hymns at such a loud pitch that the whole building seemed to vibrate with the sound. Here the bishop had another confirmation. On the way home four shots were fired. This conduct was deprecated by the better people of the community, who spoke of it with feelings of regret. When we consider that this region is different from the city, with its lighted streets and paved sidewalks, and that the journey to the service had to be made on foot as above described, the good people of Greeley are to be commended for their religious devotion.

A little incident must be related here which is quite touching. In a certain family two brothers, Bob and Will, were sick at the same time. Bob had a fever and Will had diphtheria. When Mr. Patterson visited them he found that Will was in the worse condition of the two, and in the prayer he offered he mentioned him specially by name. Strange to say, he recovered before his brother, and when Bob saw this he was deeply impressed. He remarked that if Mr. Patterson, in his prayer, had only men-

tioned him by name, he would have gotten well much sooner.

Our experiences so far are typical of those undergone in the remainder of our journey. We travelled by day, meeting the people, and held service in the evening. Wherever candidates had been prepared to receive it, the bishop administered the rite of Confirmation.

Where the counties are not "dry" (prohibition) the great curse of the mountain districts is intemperance. Intoxicants are sold in taverns called "blind tigers." These places have a most demoralizing effect on the men of the neighborhood. They congregate at these resorts in large numbers, and once under the influence of liquor almost anything may happen. Disputes and quarrels arise, pistols are drawn, and many are shot to death. And yet the men, who do those deeds in a drunken brawl, are in their sober moments kind, generous, hospitable, and ready to do any favor that could be reasonably asked.

What is needed on the part of those people is a deeper sense of moral responsibility and a greater regard for human life. The sensational religion of the local preacher has many harmful results, as it tends to excite them into a frenzied condition of mind and soul. There is the deepest need of a religion of quietness, dignity, calmness and serenity, a religion that will inculcate the control of passion, the restraint of anger, and a due consideration for another's rights. This kind of religion our own Church provides. The work that is being accomplished by so brave, so consecrated and so self-sacrificing a man as Mr. Patterson exerts a powerful influence for good, and deserves the most sympathetic encouragement and the heartiest support.

Within the last four years there have been nearly 200 baptized among these mountain people and a total of forty-two confirmations. There are many counties in this mountain district which the missionary has never entered, and which offer abundant work for additional men with the promise of most excellent results.



FAMILIES OF THE REV. MR. KONG AND HIS BROTHER

THE LAND OF CHILDREN

BY THE BISHOP OF HONOLULU

HAWAII is the land of children. They are to be seen everywhere, these young Americans, but those of Chinese, Japanese, Portuguese and other foreign parentage far outnumber those of Anglo-Saxon stock. As a rule, the families of the old American residents, as well as those of the Portuguese and Chinese, are large, eight children being quite a common number in a household. The Japanese and Hawaiians, also, have many little ones, so there are many children for the schools, both public and private. The presence of these children offers to the Church a most interesting opportunity for work, and especially is this the case with children of heathen parents, who are usually quite willing to have their children come to our day or Sunday-schools. Let me illustrate conditions here by telling you of Christ-

mas-tide among the children of Honolulu:

The weather at this season of the year is like June in New England; the gardens and parks and the mountains back of the town are all beautifully green. The windows and doors of the houses are all wide open. The women and children on the streets are largely dressed in white, and hosts of scantily-clad, bare-footed children of all shades are playing in the streets and yards.

The Christian people are all busy planning little surprises in the way of Christmas presents, and the stores are crowded, for hearts are stirred here as in colder climates by the coming of the birthday of our Saviour Jesus Christ. The heathen population, the household servants and the Chinese and Japanese storekeepers are all made to know that Christmas is a great day, and frequent

opportunities arise for simple teaching as to the story of our Lord. The day before Christmas the churches are decorated with palms, ferns, the brilliant poinsettia, the sweet maile and the pretty waiiole (or mouse foot) from the mountains. These take the place of the fir and other evergreens of colder countries.

On Christmas Eve St. Peter's and St. Elizabeth's Sunday-schools both held their festivals, and I had to put in an appearance at each. The first-named Sunday-school is almost entirely composed of the children of Christian parents, and so they have the advantage of home and day-school training. I have been to many Christmas Sunday-school festivals, but I have never seen one better planned and carried out than that at St. Peter's. The girls, who more and more dress in American clothes, are for this occasion all in their Chinese dress, with wonderful combinations of colors—blues, pinks, yellows, purples, greens, and with curious ornamentations. The Sunday-school room of the cathedral is crowded with Chinese and a few white and Hawaiian spectators. On the stage is the usual Christmas tree, with its glitter of lights and tinsel. I wish that the Sunday-schools in the United States could have seen the faces and have heard the singing of these Chinese Christians, little American citizens—for so they are, as they were nearly all born in Hawaii.

Before the festival was over I caught a car and rode about a mile to St. Elizabeth's House, which I found crowded with Hawaiians, Chinese and others. Many of the parents of the Chinese children were heathen, but had been induced to come to see the Christmas tree. I watched their faces when they heard the children sing, and as they looked at the tree I could see how strange it all was to them, and how they were trying to understand it. I told to them briefly the Christmas story, and why we gave gifts at this season, and many of those present heard it for the first time in their lives. The Hawaiians understood the English, as did also the young Chinese, but what I said was interpreted into Chi-

nese for the older people. When I had finished, the rolling partitions were raised, and the Christmas tree in all its blaze of light caused an expression of joy to go over the assembly. It was a real Christmas tree, too, having been brought from California in a pot. It is becoming quite a large tree and is hard to move about, but we used it last year and this, for several Christmas festivals.

On Christmas Day it was a great delight to me to see so many of our young people at the services in three languages held in the Cathedral Close. As I administered the Holy Communion at the 7 A.M. service, I noticed my children of all kinds—Hawaiians, Chinese, Japanese and others—all joyful in the glad tidings of the day, and after the service they met me, wishing me, with smiling faces, a Merry Christmas.

In the afternoon of Christmas Day St. Andrew's Priory had its Christmas tree. Many of the girls live on other islands and it is too far to go home for the holidays, so Christmas is a busy time at the school. With one hundred girls in actual attendance, with eighty-five persons boarding in the school, one looks at the worm-eaten buildings with a sense almost of shame. I hope before next Christmas that we shall see our way clear to build. No institution has done more for the women of Hawaii than has St. Andrew's Priory, and the people of the islands have already started a fund for new buildings.

On St. Stephen's Day, St. Faith's Mission had in its rented home its first Christmas festival. Japanese mothers and their little children and the young men of the night school crowded the rooms. For every person present, except the workers, this was the first Christmas in which they had ever been brought in touch with any Christmas service. First, we had a few pictures thrown on a screen, such as the shepherds and the angels, the Mother and Child, the visit of the shepherds, the journey of the Wise Men and their visit to the Infant Jesus. I briefly told the story as these pictures appeared and Mr. Fukao translated what

I said into Japanese. Then the little children sang two verses of a Christmas carol which Deaconess Wile had taught them, and then the night-school boys sang in English, rather uncertain as to tune, "Oh, Little Town of Bethlehem!" It touched me deeply as I tried, through Mr. Fukao, to tell these people simply the old, old story. Next day I saw one woman who had been there, and I said

On Holy Innocents', St. Clement's held its festival in the afternoon, as did also St. Mary's, Moiliili, where the necessary things had been provided by the Missionary Union, a society of young ladies organized by an earnest woman.

At 3 P.M. ninety persons were crowded into the hall, seventy-three of these being gayly-dressed Chinese and Japanese chil-



A GROUP OF ST. PETER'S CHILDREN IN CATHEDRAL YARD

to her: "You know what Christmas Day is?" She replied: "Some gooru (good) man, He born." "What name?" I asked. She answered: "Me no sabee name, but He gooru."

These are the beginnings of work, for mothers and children went away with something besides candy and little presents. They had heard something of the great Father of us all and of the great gift to men which inspires our hearts to give presents to His children, our brothers.

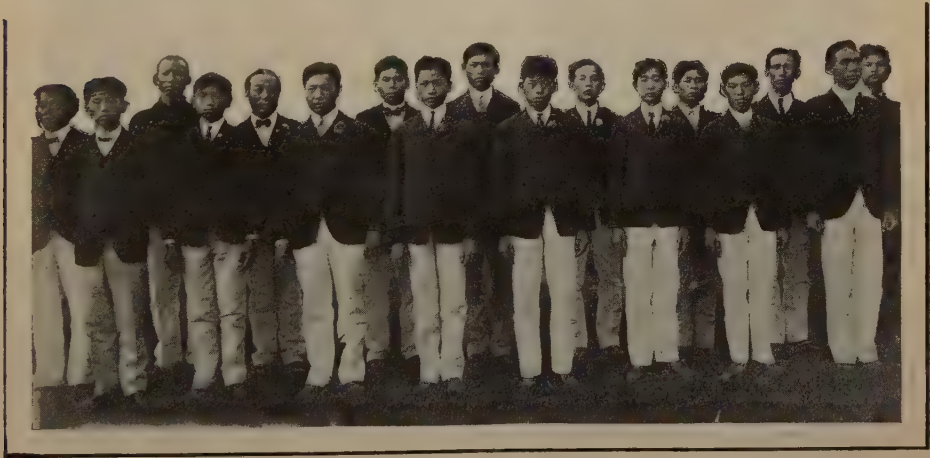
dren and the rest mothers who came to see what it was about which their children had been talking so much, and those who did not like to come in stood at the open windows with their babies tied on their backs. Mrs. Kong had prepared a series of recitations about the Nativity which the children gave in their own tongue, and then Mrs. Folsom asked them questions in English, which they promptly answered. The Lord's Prayer and Creed were said in three languages, and all the children sang carols in Eng-

lish. After addresses on the Christmas story by the Rev. Kong Yin Tet and our excellent volunteer helper, Mr. P. H. Dodge, the presents were given from a tree, which Mrs. Folsom was proud to say was a "real tree" and not one made of branches tied together. After the presents were distributed, as many as could be gotten together were photographed.

At 8 P.M. the night-school at Moiliili had their festival. The service used in this and all our new work is one printed in English, Chinese and Japanese, which was prepared by Mr. Dodge, the Rev. Kong Yin Tet and Mr. Fukao. As none of the Orientals at Moiliili are Christians, the Creed cannot be recited, but it is put at the end as something to which they are working. The leaflet contains the Lord's Prayer, a few other prayers, and a psalm. After the service, I made an address which was interpreted, as is usual here, by a Japanese on one side and a Chinese on the other. Then, after a great explosion of fire-crackers outside, the gifts were distributed.

The ending of the Christmas services was on the Sunday after Christmas, when the children of the various Sunday-schools, including Iolani and the

Priory, all met in the Cathedral, as is usual at this season and at Easter. On such occasions we have splendid services, singing heartily hymns and carols, and a great procession around the ambulatory of the church, out of one of the western doors and into another. I delight to look down on the sea of faces and to behold the light of the Christ Child in the eyes of these yellow, brown and white children who are so dear to me, and who have become greatly interested in missions. Our Chinese Christians get as a rule small wages, but they give generously to missions. One of our Chinese Sunday-schools in Honolulu gave last year \$60.45 for their Lenten offering, and another \$34.80. It is the custom of parents at the time of the Chinese New Year to give their children money, and as this happened last year just before Ash Wednesday many kept these gifts for their mite-boxes. When we consider how seldom they get spending money, their conduct shows that they are willing to make sacrifices that the Gospel may be carried to others. If all the children of the Church have this spirit during the Lenten season, the Sunday-school offering this year will be the largest in its history.



SOME CHINESE OF ST. ELIZABETH'S

All were heathen three years ago



GREYLOCK MOUNTAIN FROM MAPLE GROVE, NORTH ADAMS, MASS.



VIEW FROM THE NOTCH ROAD

BERKSHIRE VACATION CONFERENCE

TO BE HELD AT NORTH ADAMS, MASS., JULY 6TH TO 21ST, 1907

IT has been the history of several famous summer conferences that they began in one place, and finally found a permanent location in another. The Vacation Conference of Church Workers, beginning at Richfield Springs and removing to Northampton, has found what it is expected will prove a permanent place of meeting at North Adams. This is a city of 25,000, situated in the wildest part of the Berkshires, nearly one thousand feet above sea level, and in the extreme northwestern corner of Massachusetts. With Williamstown five miles distant, it is the cradle of American missionary endeavor, for here started the movements which grew into the oldest of American missionary and Bible societies.

Auditoriums at North Adams are ample in number and size. Hotels and boarding-houses are centrally situated, and St. John's Church, with its spacious parish house, is close at hand.

A part of the programme can be an-

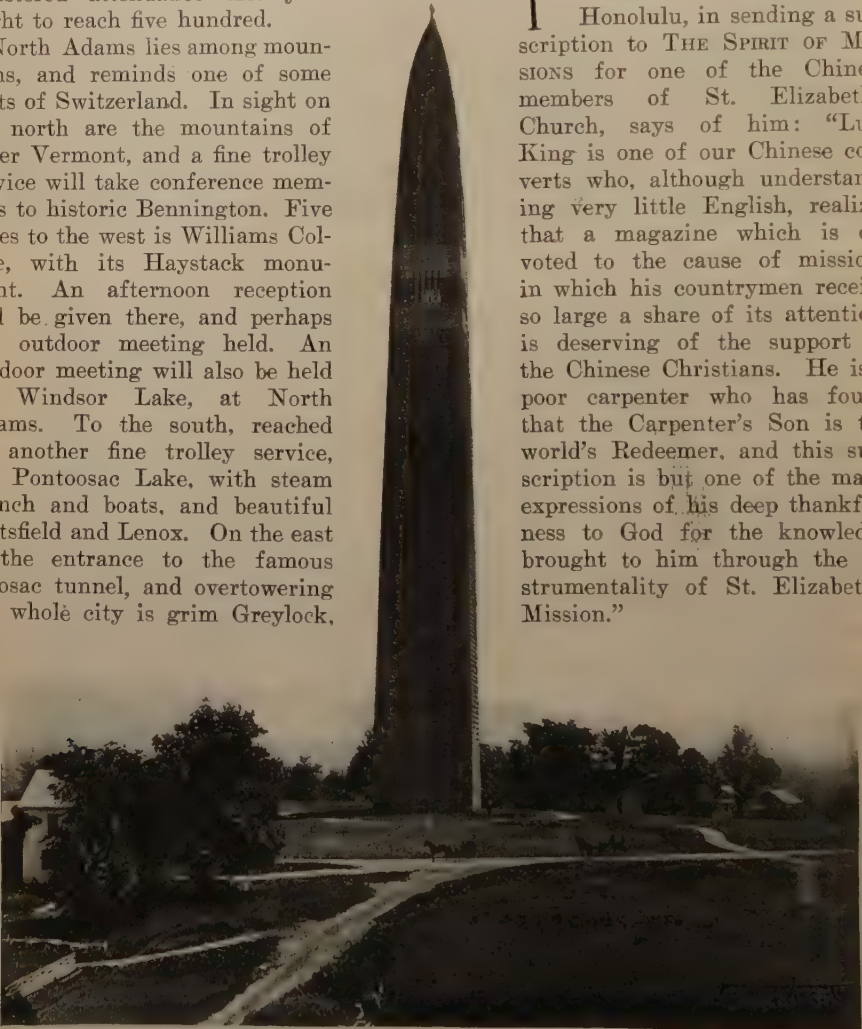
nounced. There will be rather fewer meetings each morning than last year, in order to lighten the programme to some extent. The Rev. John T. Kerrin, of Jamestown, has been asked to take the Bible studies during the first week, and the Rev. Everett P. Smith will have charge of the mission study. It is expected that the Rev. Dr. Arthur S. Lloyd will return in time to speak. The Rev. Dr. E. H. Wellman, of Brooklyn, who was sent to Panama by the Seabury Society, will give an illustrated lecture, with moving pictures, showing the Canal in the making, and the work of the Church of England in the Canal Zone. Wednesday, July 17th, will be Woman's Auxiliary Day, and on Thursday, July 18th, there will be a Girls' Friendly meeting. There will be two meetings in the interest of Sunday-schools, and two days will be devoted to mission work by laymen. Bishop Vinton, of the diocese in which North Adams is situated, will be honorary chairman. Topics to be

presented on week nights will include "The Church Institute for Negroes," "Immigration," "Missions to City Poor," and much prominence will be given to general missions under the Board of Missions. The people of North Adams are intensely interested in the coming of the conference. Two hundred men have registered, paying the fee of \$5. With them, and with the increase that has obtained from the first, the registered attendance this year ought to reach five hundred.

North Adams lies among mountains, and reminds one of some parts of Switzerland. In sight on the north are the mountains of lower Vermont, and a fine trolley service will take conference members to historic Bennington. Five miles to the west is Williams College, with its Haystack monument. An afternoon reception will be given there, and perhaps one outdoor meeting held. An outdoor meeting will also be held on Windsor Lake, at North Adams. To the south, reached by another fine trolley service, are Pontoosac Lake, with steam launch and boats, and beautiful Pittsfield and Lenox. On the east is the entrance to the famous Hoosac tunnel, and overlooking the whole city is grim Greylock,

the highest mountain in Massachusetts. The mountain and its foothills form a State reservation and park. The conference is, as last year, in charge of the Seabury Society, 23 Union Square, New York. A permanent auditorium, with rooms for study classes, and perhaps a roof garden, is looked forward to within two or three years, now that a delightful mountain location has been found.

THE Rev. W. E. Potwine, of Honolulu, in sending a subscription to THE SPIRIT OF MISSIONS for one of the Chinese members of St. Elizabeth's Church, says of him: "Lum King is one of our Chinese converts who, although understanding very little English, realizes that a magazine which is devoted to the cause of missions in which his countrymen receive so large a share of its attention, is deserving of the support of the Chinese Christians. He is a poor carpenter who has found that the Carpenter's Son is the world's Redeemer, and this subscription is but one of the many expressions of his deep thankfulness to God for the knowledge brought to him through the instrumentality of St. Elizabeth's Mission."



THE BENNINGTON BATTLE MONUMENT

THE PHILIPPINES AS DR. LLOYD SAW THEM

FROM A LETTER DATED JANUARY 29TH, AT MANILA

I HAVE had a most interesting visit here. Fortunately, my visit has coincided with the meeting of the convocation, so that I have not only had the pleasure of meeting all the people at work here and some of the laymen who help most efficiently, but I heard the reports from everywhere and so had opportunity for observing that the bishop and his men are not only a most attractive lot, but they are men with a far-reaching view of the work to be done and having the sort of spirit and temper that make one feel sure they will do it. The bishop is going to suffer great loss from the resignation of Mr. Armstrong and the return of Mr. Drury to the States to complete his preparation for priest's orders. They are both men admirably suited to the work here, and are leaving their posts in such condition as makes success seem assured. I wish there were two more, equally devoted and apt for this work, ready to take their

places. And I am troubled that there are not, for I am sure that men like them are leaving the colleges and seminaries every year who would gladly give themselves to this work, if they understood. The work is hard and requires steadfastness and courage of high sort, but the appeal is to that quality which is strong in every young man, at least who has courage and brains—we call it generosity and idealism.

The situation here is full of hope and the people are going to rise up to the high responsibility that the United States Government lays on them, but it will be attended by many hard struggles and they ought to have genuine and true Christian men to teach them what righteousness means. I have been much impressed by the trying situation in which the American teachers are placed. Utterly alone, many of them, and yet they have high reputation as a class for giving themselves without reserve to the good cause that brought them here. Everywhere, I am told, they are busy helping the native teachers to a higher standard, using their best efforts to establish good morals and clean living among the people. Yet many of them have no access to the Church or Sacrament. They are dependent solely on their own strength of character to make them able to resist the demoralizing influences that prevail everywhere, and most of them are young! Wouldn't it be fine if we could place a fit man in each province whose duty it should be to comfort and strengthen these young fellows, that they might the more successfully lead upward the native teachers? Everywhere, I understand, people are trying to reach higher things. It would be a fit token of the Church's appreciation of Bishop Brent's devotion and patience and wisdom if it would send him the men he



BISHOP BRENT AND REV. MR. DRURY

needs to take advantage of the opportunities that continually wait for him.

And the appeal is to Americans as well as Churchmen. For as Colonel Rivers (he is a rare man) said only the other evening, "This problem must be solved. We may not even think of the possibility of failure. America must give these people their own country and make them able to appreciate the sacredness of the responsibility laid on them; and it is the duty of every patriot, each in his own place, to forward by every means in his power every effort the government makes to bring to pass the time when it may fulfil its promise to the Filipinos." I could not but feel the tremendous force with which such a challenge comes to the American Church, and I believe the men giving themselves to the ministry would feel it too if we could bring the matter to them practically. Don't you agree with me?

I have seen all there is of the Church's work here and it seems good and full of promise because of the character of the people at the head of it and the spirit in which they work. When I come home I am going to beg the Board (and I want you all to help me) to borrow the money, if necessary, and build the houses that must be had, for the rents that are paid are killing, besides having nothing to show at the year's end. However, I am hoping great things from the Thank-offering and that it will enable the Board to build what ought to have been built long ago in Japan as well as here, and so be saved from borrowing; for I have noticed a strange forgetfulness on the part of the Church at large when it is asked to make good what the Board has had to borrow to meet exigencies.

Next week I expect to go to Bontoc. They tell me it is a killing trip for one who for long has not ridden on horseback, but I am keen to go, the more because Mr. Drury has with him here six boys (among them "Hilary") from his school at Baguio. They are a constant source of wonder and delight to me. It seems only the other day that Mr. Clapp began his work and here I see small boys

with most delightful manners, speaking English fluently, dressed as well-regulated school-boys ought to be, attending services that would be long for grown-ups, behaving with decorum and showing reverence and devotion that would rebuke many Americans. And all bright as new pennies and sound and vigorous in health. They are staying in a room at the bishop's house and I see and hear much of them. Morning and evening they have their prayers and sing hymns, each choosing his favorite. Saturday one of the household passed through their



Three of the Baguio boys Dr. Lloyd saw at Manila. This picture was taken before they became Christians.

quarters and found one of the larger boys solemnly reading the Bible to the rest. Hard to realize they have fathers who are not head-hunters only because the government won't allow that sort of pastime any more! But now one is compelled to believe that there is among the company (there are eighteen in the school) at least one who will be competent to interpret the Revelation for his people. Don't you wish you were going with me to Bontoc?

Love for everybody. I wish I could look in on you. I leave here on February 23d, reaching Shanghai about March 1st.



THE PARISH HOUSE FROM THE FRONT

A PARISH HOUSE AMONG THE ONEIDA INDIANS

ON Thursday, November 15th, the recently completed parish house among the Indians at Oneida, Wisconsin, was dedicated by the Bishop of Fond du Lac, the Right Rev. C. C. Grafton, D.D. The bishop was accompanied by the Rev. B. T. Rogers, of Fond du Lac, and the Rev. S. H. Foster, of Green Bay. There were present also the clergy of the mission, the Rev. F. W. Merrill, missionary, the Rev. George Sheldon, assistant, and the Rev. Cornelius Hill, Indian priest. After services held in the church, the dedication of the hall took place, followed by dinner and speeches. Music was rendered by the Oneida National Band.

The building, which we reproduce for our readers, is two stories high, with a wing of one story on either side. It has a frontage of 85 feet, and a depth of 73 feet. It is built of limestone, with gables and roof laid in shingles.

The slope of the ground has permitted the excavation of the portion beneath the building in the rear, which is fitted up as a bathroom, 15 x 16 feet in size, with shower baths, tub and toilet fixtures, and a band room 18 x 32 feet. The basement is nine feet high. On the main floor is a large vestibule with cloak rooms, etc., and assembly hall, 33 x 48 feet, with stage, dressing-room and pantry. Beyond this is a large kitchen. In the wing to the right of the assembly room is a library and reading room 22 feet square. The left wing is used for the day-school. Galleries extending partly over the assembly room provide space for three guild and class rooms. Arrangements have also been made whereby a stereopticon can conveniently be used in the hall. Provision for the future installation of a single heating plant is made, though the present heating is done by stoves. Excepting the basement, the finish throughout

is of Georgia pine, and maple floors are laid in all the principal rooms.

In 1894, at a missionary meeting held in St. Paul's Church, Overbrook, Phila., the missionary made mention of the great need of a parish house at Oneida. Two little girls became interested and sent to the missionary the sum of ten cents, which was the beginning of the building fund. As the outgrowth of this gift of faith there follows the completion of this building at a cost of \$7,500, without a cent of indebtedness. This instance reminds those familiar with the history of the mission of a like gift of faith made some years ago, when thirty-six cents was given wherewith to begin the hospital. The gift was blessed in like manner with abundant fruitage and the hospital completed in a brief space of time.

Great results are looked for from the work of this parish house. The conditions existing upon the reservation demand it. Particularly is this true because of the large number of returned students from the Indian boarding-schools. They present a great problem to the Church, for they come back to their homes educated out of harmony with their old surroundings and sadly missing many of the advantages and op-

portunities furnished by school life. It is believed that the parish house will give them a social as well as a religious centre and become a real power for good among them.

In carrying to a successful conclusion the construction of this building, the Rev. Mr. Merrill seems to have sacrificed his own health. He has resigned his post, and in his place has been appointed the Rev. A. P. Curtis, who has taken up with courage and faith the burden of this work. Under the date of February 7th he writes as follows:

"I have come when a great change is taking place on the Reservation, but it will come gradually, and we must withdraw the personal aid to the people gradually. I am receiving much less money than did Mr. Merrill, by many hundreds of dollars. Many who gave here, now give to him only. Much help came to the late missionary as the result of his extensive travels and lectures. I think my place is *here*, and I am not likely to get more than we need. There are many problems here; I need a great deal of money this first year. I could see my way to solving many of the problems if the income were to be what it has been."



THE PARISH HOUSE FROM THE NORTHEAST

The wing in the foreground is that in which the mission school is conducted

THE JAPANESE IN AMERICA, ESPECIALLY IN CALIFORNIA

BY ROKURA HORI

Mr. Rokura Hori is the able and devoted superintendent of our Japanese mission in Sacramento, Cal. He is thirty-four years of age; was born in Tokushima, Japan, and graduated ten years ago from Trinity Divinity-school at Osaka. For several years he did missionary work in his own country. Four years ago he came to the United States and was instrumental in starting this mission among his fellow-countrymen. Seventeen Japanese have been baptized and twelve confirmed. Mr. Hori keeps as many of his young men with him as possible. He has just passed his examination for the diaconate. He is very anxious about the welfare of his young countrymen, and when asked to read a paper before the annual meeting of the Woman's Auxiliary last October, he gave the following earnest and unique appeal for interest and sympathy in Japanese missionary work in America:



ROKURA HORI

THE Japanese in America are supposed to be happy by our fellow-countrymen in Japan. They say: "America is the most civilized, freest and richest country in the world. There are various schools, both public and private, much work to be done, and also wages are comparatively high. Therefore, in America, one can easily make money, learn and live. It is

not so much hard to get a position here. If they work they can easily maintain themselves. When they work a day, they can live for two or three days. Indeed, America is the paradise of the world."

But are the Japanese in this country so happy as they suppose? Under what condition are they in this country?

I propose now to speak about some things respecting them:

First, in their own country they have close connections with their neighbors and families, and each are conscious of their duties and responsibilities. But when they are abroad they are far away from those in their mother country, and the people who are around them are foreigners to them, whether white or black. They do not know who or what you are, or what you do; you also do not know who or what they are, or what they do. You do not know each other; you have no interest in each other. So whatever they do you do not care, neither do they care for you. Therefore there is nothing to interest one another. "What are we all to them? What are they all to us? Let us do what we like best. We do not need to care. What matters it what we are, what we do?" Such thoughts arise and the thoughts break out stronger when they are abroad than in their own country.

In this process it is by no means inevitable that their disposition becomes mean and vulgar, their egoism strengthened, their idea of duty and responsibility slight and rare, their humanity daily

cold. Those who believe in God know that God is everywhere, and He is seeing, hearing, observing, knowing every action and deed and word and thought and motive and secret of every one of us. Man does not know who and what we are, what we do; but God does. He is always near us and observing us. How can we prosper unless we obtain God's blessing in all our course?

The thought of God's nearness to us and that we are under His eyes, brings upon us so much good and wholesome effect as to protect and control us. However, we wonder not that unbelievers fall down to the awful condition described above. The most Japanese in this country are in a horrible position in spiritual affairs.

Secondly, those who live in their own country have their own homes; even if they have not, each one has the home of a friend where they have intercourse with one another, and also there are women by whom they are comforted and soothed. Yet the Japanese who have their home in this country are as few as "the stars of the dawn," an idiom of Japan. The great majority of them do not have the pleasure of seeing the smiling parents waiting for them after they come back after a day's work; do not have the compassion of a wife and children to care for their trouble. How can they help feeling the loneliness and weariness of their spirit? Is not the home a great source of pleasure to human life? Is it not where we can find a calm retreat from the world's rude conflict? Is it not where we can seek relief from our pain and sorrows? Is it not where we can refresh ourselves with courage to meet and fight again our trials? Is it not where poverty is soothed and distress is redeemed? Life which has no home is solitary, rough and uninteresting. And the great number of Japanese here have no home. Though they have not their home, it would be better if they had homes where they could have intercourse with one another, but, in fact, it is almost impossible to have intercourse in the home of white people

under present circumstances. They are always roaming about from place to place as savage people for grass and water. Now, those who have no fixed dwelling are slack in the idea of responsibility and duty, and liable to be untidy. In such circumstances it is by no means inevitable that their character becomes spoiled and damaged and daily degenerated. Ah! no home, no fixed dwelling; it is a very great unhappiness and loss for them, whether they are conscious of it or not.

Thirdly, the most excellent and desirable thing toward one another in human life is sympathy, and the most desirable thing to the Japanese in this country is the sympathy of the Americans. It is that which gives courage to the wretched and despairing. It is that which leads the wicked to true repentance; that which gives a warm heart to the cold and indifferent. It is the medicine of human life. Its excellency is invaluable. Yet the Japanese who live here are now despised, scorned and sometimes stoned; called "Japs" everywhere, and often threatened with exclusion. In cars, and also even when they walk on the street, they feel as if they were in an enemy's land, fearing and trembling. I often bring our fellow-men to church and on the way home they say, "Church is brotherly, nevertheless." The words are short, but it is clearly proved that they are receiving little sympathy from the surrounding people. The poorest man in the world is not the man with little money, but the man without sympathy, and they are without these things, and moreover they have not the sympathy and compassion even among themselves, but competition, envy and negligence. The only thing which they trust to in a far foreign country is their own body. Under such circumstances how can they reach noble characters and high morality? One cannot but fall into eccentric, cold and mammon worship. In the foreign country, where the language, customs and feelings are different, they have no home delight, no warm sympathy in their environment and the competi-

tion for living here is fierce. In addition to all this there are many of the vicious of both sexes. How unfavorable is such a situation to the cultivation of piety or even virtue. Even though they are faithfully religious, it is very hard to hold themselves up well. How much more perilous to the unbelievers who are tired with the lifelessness of Buddhism and regard no other religion! No wonder that they ruin their character. . . . For such a one what can it be but the Christian mission that becomes a true friend, home and sympathizer, and also lets them hear God's merciful words and prepares their souls for good principles and habits here

and salvation hereafter? The work of the Christian mission is much done in indirect work and less in direct results, so I fear people may not have deep interest in it, yet what would the results be if all the mission doors were closed to them?

Well, then, let the mission have everybody's help in order to do better work before God. Then you are doing the same work in this country for the sake of the Lord, with the many missionaries who are endeavoring in far-away countries, and its reward shall be in no wise lost; if not, it is watering the fire of the foreign missionaries' work.

THE GREAT DRAWBACK

BY ARCHDEACON STUCK

I HAVE been coming slowly and somewhat wearily up the Yukon from Tanana to Circle City—through the loveliest and remotest stretches of the great river—visiting all the native villages, and holding services, baptizing, marrying, burying, and everywhere striving specially to lift my voice against the great trouble and drawback of the native peoples—liquor. The curse of the Yukon is the class of base white men who infest it, peddling their doctored and adulterated whiskey, degrading and debauching both men and women. Sometimes it is a wood-chopper, sometimes a mail-carrier, sometimes a transient musher with a mind to an easy grub-stake; but there is no section of the river free from the operations of the whiskey-peddler, and he is the cause of the impoverishment of the men and the corruption of the women. If I go outside next summer I hope to have opportunity of doing something, please God, to secure the better execution of the law on this river. Almost the whole trouble with the natives of the interior may be summed up in the word—liquor. And I greatly fear that the evil is a growing one, especially among the young people of both sexes.

I refused to celebrate the Holy Com-

munion for the natives generally, both at Rampart and Fort Yukon, and Mr. Rice has suspended the communicants here at Circle till Easter, on the same score—the tales of drunkenness that come to our ears. It is fearfully discouraging to have our work negated in this way. I was so fortunate as to gather all the twenty-five or thirty white men lying around Fort Yukon this winter (mostly waiting for the approach of spring to go into the Chandalar), and I handled them without gloves. I told them God would deal with them as they dealt with these younger brethren whom He had entrusted to their generosity and magnanimity: that in the gray dawn of mankind's history a sullen voice asked, "Am I my brother's keeper?" and as God set His brand upon Cain's brow that all the world might know, not only that he was his brother's keeper, but that he had been a traitor to his trust, so the same blistering brand would one day be set upon the souls of those who trampled these natives in the mire to satisfy their passions or their greed. I think what I said made a momentary impression, but there were sodden and vicious faces there that I fear no good impression would last long upon.



COLORED CONVOCATION OF NORTH CAROLINA, 1906
Archdeacon Pollard stands in the centre of the rear line directly under the window

AN ARCHDEACON OF COLORED WORK

THE Rev. John Henry Mingo Pollard was ordered deacon in the chapel of the Theological Seminary of Virginia, with the class of June 28th, 1878. He was the first Virginian of Negro descent to take orders in the Church. At that time there was little hope of doing any permanent and effective work among the colored people; they knew little about the Church and cared less. His faith in the ultimate success of the work was great, and, with earnest hope that he might do something to bring his people under the Church's influence, he began his work at Alexandria, Va., where he had established a school which attracted the attention of the most thoughtful people of the town. Gradually this mission became a centre of moral and literary influence among the people.

From Alexandria Mr. Pollard was transferred to St Stephen's Church, Petersburg, to become assistant to the Rev. Giles B. Cooke, than whom no truer missionary for work among colored people ever entered that field in which the fruits of his labors have been seen and felt for many years. In removing to Petersburg Mr. Pollard became also head teacher of the normal school, but, later, resigning his double charge, he went to Norfolk. It was then the day of small things with the work in that city, but the mission steadily advanced until it became a power for good. The Church services, the school for girls, the literary exercises, met with success, and many families were brought into touch with the Church. By invitation of the bishop of the diocese, and at the request of the missionary in charge, Bishop Ferguson held his first confirmation in this mission in 1885.

In May, 1886, Mr. Pollard was called to St. Mark's Church, Charleston, S. C., and accepted, on condition that he could take charge after his admission to the priesthood, which took place in St.

Paul's Church, Norfolk, on December 14th, 1886, the Rev. Dr. Arthur S. Lloyd preaching the sermon and the Rev. Dr. Tucker presenting him. He began his work at St. Mark's in June of 1887, and remained there during the next eleven years, which he counts as among the most interesting and the happiest of his life. The discussions in the conventions of the diocese, though bitter at times, simply confirmed his belief in the unity and catholicity of the Church, and gave him a firmer hold upon the essentials of Christianity. While rector of St. Mark's he carried on missionary work at St. Andrew's and Calvary Church, Charleston, and at Summerville.

In 1898 Mr. Pollard accepted a call to be archdeacon for colored work in North Carolina, and was installed by the bishop of the diocese in the church of St. Ambrose, Raleigh, on the Feast of the Purification. There are fourteen parishes and missions in the diocese, and since the archdeacon's appointment there have been nearly 1,000 baptisms and over 600 confirmations. The offerings of the congregations have increased threefold, and it is the archdeacon's hope to teach the people more and more the value of the Church—a difficult task even among the intelligent, and among the ignorant strenuous indeed.

Mr. Pollard is an advocate of schools, believing them to be a very great helper of the Church, and among his present hopes is the establishment of a parish in the diocese, which shall be able not only to care for itself, but to give where it has received.

In January of this year Archdeacon Pollard was released by Bishop Cheshire at the request of the Board of Missions, for a year, which time he is to spend in travelling throughout the South and investigating and reporting upon the condition of the colored work in the several dioceses.



PORTION OF SOOCHOW SHOWING IN CENTRE THE RESIDENCE FOR MISSIONARIES
To the right is the great pagoda, while the building to the left, showing behind the tree, is our house for woman's work



PRESENT QUARTERS OF THE SOOCHOW SCHOOL

A SELF-SUPPORTING SCHOOL FOR BOYS IN CHINA

BY THE REVEREND BENJAMIN L. ANCELL

THE CHURCH IN A GREAT PROVINCIAL CAPITAL—WHERE CHRISTIAN CHARACTER IS FASHIONED—SOOCHOW BOYS WINNING SCHOLARSHIPS—HOW THE SCHOOL PAYS ITS OWN WAY, SUPPORTS ANOTHER SCHOOL, AND GIVES HALF THE SALARY OF A CHINESE CLERGYMAN—THE LAST \$1,500

SOOCHOW, with its 800,000 people, is one of China's largest cities, the capital of Kiangsu Province, which constitutes Bishop Graves's missionary district. It is the residence of the highest officials and a centre of great influence. Our work there was opened in 1902, just when the tide of popular interest in the message of the West was setting in strongly. Rather than opposition, there was eagerness to hear, and so the work has developed steadily and encouragingly in all departments.

The school for boys has had phenomenal success. It was opened in our rented house with eleven pupils; the number increased rapidly until we had about forty. Then when we bought and moved into our own house we were able to give more space to the school, and within a couple of years we had over eighty pupils. Our five small rooms—all that we could give to it—were full. The result of the work upon the boys has been fine. Not all of them will be bap-

tized, but among them all foundations of Christian character are being laid.

The Soochow School is a preparatory school for St. John's University, Shanghai. We receive boys from nine to fifteen years of age, at the most impressionable period of their lives. We are much gratified that not one of our boys has ever failed in the competitive entrance examinations for St. John's. A letter just received from Mr. Standring tells me that this record has been sustained. One of our boys has just taken a much-coveted scholarship over eleven competitors.

The financial record of the school has been unusual. It has been entirely self-supporting from the beginning. Besides paying all teachers' salaries and all expense for furniture, servants' wages and other incidental expenses, the school income has enabled us to keep open a day-school for poor boys in a suburb, and for a year has been paying half the salary of the native deacon at Soochow. Besides all this, it has laid up as the nucleus of

a building fund, over \$400 clear of all expenses.

The school has long been full and we have turned away many applicants. It is highly desirable that the work should be enlarged. But while our income is ample for all running expenses, we have not the means for building. We must have a school building to accommodate 150 boys and a dormitory for 100 boarding pupils. The cost of the school and dormitory, with the necessary furniture, will be about \$6,900. A building for woman's work and a girls' school has also recently been erected, and \$2,300 are needed to pay for them. Thus our total obligations are \$9,200.

Of this amount a little over \$2,000 have come in, and \$700 more are in sight.

The Board of Missions at its meeting, March 12th, invited me to tell about the Soochow work. The members were impressed by its record and its promise. They felt that the exceptional cir-

cumstances justified the giving of help to enable the mission to go forward to still further usefulness. Having received satisfactory assurance that the money would be reimbursed to it, the Board decided to appropriate \$5,000, in order that the erection of the buildings might be undertaken as soon as I return to China. But even with the generous help of the Board, \$1,500 are still needed. I start for China on April 9th. No one knows what it would mean to me to sail with the assurance that all the money needed has been given, so that immediately upon my return to Soochow I may begin at once to put up the school building.

Here is a school that is a proved success. It has made what every one admits is a splendid and unique record in the matter of self-support. The enterprise lacks only \$1,500 of completion. Is it not worth while to finish up this one thing quickly?



GUEST HALL AT SOOCHOW

Here visitors and inquirers are received

NOTES FROM CUBA

THE Rev. W. W. Brander, Chaplain, U. S. A., has been stationed at Cienfuegos several months, and has been busy in Church work ever since his arrival. He has rented a house, in which he has fitted up a room where the services are held.

Recently, the Rev. M. F. Moreno spent four days in Cienfuegos, holding two services in Spanish and preaching in English on Ash Wednesday. At all the services the congregations were very gratifying, considering the fact that apparently there is not a single communicant of the Church in the city. At the services there was not even anyone who knew anything of the Church. But notwithstanding, there was great interest manifested on the part of everyone.

Cienfuegos is an exceedingly important city, a great sugar centre, with a fine harbor, and of easy access to the Panama Canal. From both a military and a religious standpoint, it is of great strategic importance. Its name (signifying a hundred fires), is not descriptive of its climate, which is equable and very pleasant. The city was probably named for the great Spanish poet and publicist, the editor of the Government organs, the *Gaceta* and *Mercurio*, whose article on Napoleon, published in the former, drew down on him the heavy hand of Murat. The sentence of death was passed upon him, but at the prayer of his friends this was changed to that of exile.

It was here also, that, in 1513, Father Las Casas, studying his sermon, and hunting a text, came to his great decision that slavery was evil, and so liberated his own slaves, and began such a work that he was called "The Protector of the Indians." Could a better monument be erected here than that of a good church, where the Bible might be heard twice every Lord's Day?

Chaplain Brander will continue the work here as long as he may be stationed in this city, not only holding regular services, but, as soon as may be practi-

cable, endeavoring to start some institutional work as well. So the Church flag is now flying over every large city in Cuba. Can we keep it flying in Cienfuegos? Here the Methodists have already a fine site for a chapel; the city is rapidly developing; real estate is advancing in prices; lots which can now be had at reasonable cost will soon be out of sight. Money is needed to develop the work now in hand, and to carry out plans already formulated. Would that the Spirit might move some one in our great rich Church to purchase a building site for this important work!

THE Rev. Francisco Diaz, who has been appointed to the charge of the work in Matanzas, has had all the buildings repaired and put in shape for the beginning of his duties there. They will be reopened by the bishop on the Second Sunday in Lent. Mr. Diaz is very well known in Matanzas, and he has received a number of letters from prominent people in that city, welcoming him to this field. All this is a happy omen for the work in this beautiful city.

THE Rev. Emilio Planas has begun his work at Limonar and Coliseo. At the former place the average congregations at the night service have been more than fifty, the Sunday-school has already about twenty-five pupils, and the day-school has opened with five boarding pupils and seven day pupils. This may seem rather small, but here in Cuba the people take hold of new enterprises with great caution. There is no doubt that in a short time there will be large developments of the institutional work in Limonar. Mr. Planas has chosen for this school the name, "*El Colegio Episcopal Obispo Knight*," or the Bishop Knight School.



AN OLD HOUSE IN LOGAN

THE CHURCH IN A MORMON TOWN

BY THE REVEREND DONALD KENT JOHNSTON

NEARLY thirty years ago, when the railroad first came into the Cache Valley in northern Utah, the Church came with it and took her stand in Logan, one of the four temple towns in Utah, and hence a strategic point in the entirely Mormon Valley. From the first St. John's Mission made a favorable impression and Mormons in Logan to-day speak of the good influence St. John's has always exerted rather than any antagonism on its part toward the prevailing religious system. But as it was impossible to keep a continuous line of resident clergy at Logan, the work of the mission in late years has been somewhat sporadic.

Last September the Rev. Paul Jones and I began the work at St. John's on the plan of an associate mission. We felt at once the charm of Logan with its broad streets flushed by rivulets from

a vast irrigation system and its blocks marked off by beautiful rows of Lombardy poplars. In fact, the whole valley enclosed by the inspiring peaks of the Wahsatch mountains is like a garden dotted here and there with villages, from which the farmers go out in the morning to the farms, and everywhere a network of canals and ditches sparkles in the sun. The valley is called "the granary of Utah," and we consider it our parish.

During the autumn a friend of the mission loaned us two horses which enabled us to ride to several of these towns and villages in search of some chance Churchman or "gentile." Our task was like that of Diogenes, for the population of the valley is over ninety-nine per cent. Mormon. And there still exist some curious relics of an older Mormonism. For instance, in sight of the church are



ST. JOHN'S CHURCH AND RECTORY
CORNER OF COMMON ROOM IN RECTORY

several houses in which are living various families born in polygamy. But the work of the Church is not confined to a rural population unthinkingly grounded in Mormonism. For us the important feature in the situation is the presence of two colleges, the Brigham Young College (a Mormon Church school), with its five or six hundred students, and the Utah State Agricultural College, with its still larger enrolment. At this latter

institution, which is not so officially Mormon, one may obtain what is practically a classical education.

It is our aim to become acquainted with these students, and it is very gratifying to have some of them make of our "common room" a place of recreation and amusement. The "common room" is the largest room in the rectory. It is fitted up like a college room. Supplied with papers, magazines and books, it



UTAH STATE AGRICULTURAL COLLEGE.

seems to strike the students' fancy. Here at times we have some special entertainments for the students, and when the University of Montana foot-ball team were their guests, they brought the visitors down one evening to see us, quite on their own initiative.

Then there is a real academic atmosphere in Logan, and a considerable number of townspeople are feeling an intellectual impetus which means that certain individuals are questioning the claims of Mormonism. This fact is the ground for our publishing a monthly magazine, *The Portal*, by which we are endeavoring to keep alive religious questions and to suggest new points of view.

The Agricultural College has invited not only Mr. Jones and me, but also our clerical guests, especially Bishop Spalding, to address the students at the chapel services. And the president of the Mor-

mon College has extended to us the privilege of attending lectures at that institution. Here Mormon theology is a required part of every course, and we have attended some of the lectures with a great deal of interest. In the autumn Mr. Jones refereed some of the foot-ball games at the Agricultural College, and I have had an opportunity to address a gathering of Sunday-school teachers at the Brigham Young College. Thus in a general way we are trying to be a part of the college life in Logan.

As to our congregation, it is small, except for a considerable number of students at our Sunday evening services. When we were ordained priests a Mormon quartette sang the offertory anthem. We have a good meeting, Mormon friends and once in a while a Mormon woman plays the organ at our services.

But, naturally, the work is slow and its efficiency for the present is not to be estimated in the number of baptisms or confirmations. It seems more a matter of spreading a good influence, of being, if possible, something to everybody in a personal way, and of taking our part in civic improvement. To this end we hope in the spring to put the church property in good repair. We have two beautiful acres of land in a conspicuous part of Logan, but the fence around them is somewhat dilapidated. The church and rectory adjoining need to be painted and the roofs to be shingled. With these improvements made, we feel sure that their moral influence will be appreciable.

A WORD FROM BISHOP VAN BUREN

To the Editor of THE SPIRIT OF MISSIONS:

Dear Sir—In answer to numerous inquiries, let me say that the publishers of the Spanish Provisional Hymnal are expecting to have it out in March. The delay in publication is due to the wish of the publishers and myself to have the work as nearly perfect as possible.

JAMES H. VAN BUREN,
Bishop of Porto Rico.

NEWS AND NOTES

Bishop Spalding, from Randlett, Utah, writes:

I HOPE to be in Tonopah Easter Day to consecrate the church; then make the mining towns to the south, strike the Clark road at Las Vegas and take in Delamar and Pioche and other small, old camps on my way back to Salt Lake. I'll take my camera and get some pictures and try to write the article and thank you for the privilege, though it ought almost to be called "What the Church is not Doing in Mining Camps."

Hersey and I have been doing the Indian country. I spent the first Sunday at Vernal. It is a long drive for Hersey each two weeks—thirty-five miles each way; same old horse he had been driving nine years is nearly played out.

Isn't it too bad how we can't get the men?—though, if possible, we must have the first church building in the country. I've been having a fine time—fine overhead, but awful under foot. We broke our way through three miles of two-foot snow. It was quite like Alaska. Indeed, we were nearly stuck. Then later along the mud was so deep that we had to leave the buggy and ride the last thirteen miles bareback. All our people are doing fine, earnest work. At White-rock five of the Indians confirmed two years ago came to Holy Communion, though two of our communicants are with the runaway band who have left the country to go to Dakota, where they think they can live with the Sioux in a land far from the white men, where there is plenty of big game.

The Rev. Dr. I. H. Correll, Osaka, January 3d, writes:

EVERYWHERE unusual interest was taken in the Christmas exercises. On last Sunday morning, the 30th ultimo, I had the privilege of baptizing fifty children belonging to the Hakuaisa Orphanage. It was certainly one of the most interesting services I have ever held. Most of them were brought from

the famine district last spring. To think of that from which they were saved and that into which they were entering is enough to make the heart very glad.

Bishop Restarick, of Honolulu, writes:

ONE event of these Christmas days was the marriage of two of our young Chinese Christians of St. Elizabeth's. It was a very pretty wedding. The church was packed, and in the front seat sat the Chinese consul in full Chinese dress, who, after the service, asked for a Prayer Book, saying that he had been greatly interested in what he had seen and heard. Many present had never seen a Christian marriage before. The only thing which was strange to Americans was the firing of immense bunches of fire-crackers just outside the church door as the bride was coming. The throwing of the rice interested the consul, who wanted to know its meaning.

We are building up quite a village around St. Elizabeth's. We have a lodging-house where eighteen of our young men live, and now we have built a small double house for two young married couples who wish to live near the church. This is so pleasant that already three more of our young men desire to be married, and are negotiating with one of our older women to carry on matrimonial advances for them, for of course, as Chinese, they cannot do it themselves. Still our Christian Chinese learn many of our ways, and even go to see the girls to whom they are engaged, and one day I saw a Chinese young man enter a house and give his sweetheart a box of candy! So you see they are becoming Americans; but, what is best of all, those of whom I speak are earnest, active Christians.

AN Omaha clergyman, writing about the Church outlook in the Diocese of Nebraska, says: "— is doing a splendid work in—. This is a new

point we opened up a year or two ago. I visited there a couple of Sundays ago, and of all the missions I have seen here in the West this is one of the best. In the three years, with only a service twice a month, and starting with about four communicants, the mission now has about sixty communicants after transferring twenty-six to other towns and states. The representative men of the ~~area~~ are coming in and being confirmed. One man I got acquainted with while there is now a communicant and never misses a service. Before his confirmation he had not attended a religious service for twenty-five years. Another had not been inside of a church for fifteen years.

"We have been up against a stiff proposition all this past year in the removal of clergy. It always is pretty bad, but I think this year has broken all records. It has put a lot of the work done on the M. T. O. in such shape in many missions and parishes that it will practically have to be done all over again. I believe we are going to do better on the apportionment this year. I feel very much ashamed over our last year's record, but some of it was caused by the conditions referred to above in changes."

¶

The Very Rev. Pierre E. Jones, of Haiti, writes:

GOOD news from our mission stations in the north and in the south!

The Rev. Leon Jones, who was ordained deacon eighteen months ago, after working some time at Pétion-Ville, a small town a few miles from Port-au-Prince, felt called to go where our Church is entirely unknown. In December, 1905, while I was journeying in the north, I stopped at Limbé, where I thought the Rev. Leon Jones might begin a mission. He went and preached there for a few months, sowing the seed of the Gospel and trying to lay a foundation for the Church. Thence he went further north and stopped at Borgne, where both he and his young wife de-

cided to make their abode and the centre of their missionary work. Twenty-eight men (among whom the chief military officer of the place, General Pierre-Louis) have accepted to be taught in the doctrines of the Church. In proof of their sincerity, they asked the Government for a grant of land to build a church. The land has been given and they are at work.

In the south there is the city of Aguin, where I preached and taught five years, without success. One of our theological students, for whom three years ago help was solicited that he might not be obliged to forego his studies, went last December on a visit to Aguin, and those to whom my five years' preaching had seemed to have done hardly any good have come forward and asked for a mission of the Church to be established among them. Fourteen of them have signed a petition to Bishop Holly.

Further south, at Saint Louis du Sud, the same movement is on foot. One Mr. Samedi, falsely accused of arson six years ago, was converted while in prison. I proved his innocence, and he was liberated. I preached several months in his house, and he has given us a property to build a chapel, as well as most of the materials needed. Mr. Clement, our lay-reader in the village (St. George), is collecting funds to have the chapel erected.

Coming back to the west, at Thomareau, where I have a mission which seemed to be dying, eighteen persons have abandoned their African superstition and are now seeking for a good position to build a country church, and, what is a further proof of sincerity, each one of them is doing a missionary work similar to that of the "Woman of Samaria."

All this is very encouraging. We have waited long. Now for the man and the means. Our little training and theological school is still up and doing. Dare we not apply to our small Church in Haiti these words of our Blessed Lord, "Fear not, little flock"?

THE LITERATURE OF MISSIONS

THE MISSIONARY AND HIS CRITICS*

THE author of this volume is a member of the American Board of Foreign Missions, and writes with an abundant knowledge of his subject. As is but natural, he deals chiefly, if not exclusively, with the question of foreign missionaries, for against them and their work the greatest and seemingly the most reasonable criticisms have been directed.

In ten brief chapters a variety of questions are dealt with in a simple and direct way. The relation of the missionary to the merchant, the tourist, the journalist, the foreign resident, to the officials of his own government and those of the country where he works, are considered. There are also chapters upon the missionary's attitude toward native religions, a statement concerning the character and ability of missionaries, an answer to the charge of luxurious living, and a final chapter dealing with the achievements of the missionary. These chapters are not treatises upon the subjects named, but brief, simple statements, clearly and interestingly made.

In addition to this, at the close of each chapter the author has appended numerous quotations showing the expressed opinions of statesmen, scientists, authors and officials of every rank and class. These are in themselves a revelation. That such men as the King of England and the King of Siam, Lord Curzon and President Roosevelt, Charles Darwin, Robert Louis Stevenson and Mark Twain should have expressed their cordial approval of missionaries and their work, will not only surprise the critics but be a revelation to some friends of the cause.

This little book is just the sort of thing which every clergyman should have

to hand to the man who comes to him asking what he thinks of foreign missions—"If they are not probably doing more harm than good? Whether it is either wise or Christian to force a religion upon unwilling people? Whether the tremendous expense of the work is justified by the meagre results?"—and so on through all that series of questions with which the parish priest grows familiar, and which unfortunately he has not time to answer. It is just the sort of book, too, which should be known and read by the men of every Church club, Brotherhood chapter, or other parish organization. The only thing which the missionary cause asks of men and women is an impartial hearing and a square deal. Its friends are not afraid of having facts known, but they are very much afraid of the men and women who, ignorant of the facts, go about stating their own theories, which they have taken no pains to substantiate or correct. Each man numbered among the critics of the missionary owes it to himself, as well as to the missionary, to possess himself of the facts contained in this volume before he publishes his criticisms any more widely.

A MODERN KNIGHT*

THIS is the story of John Coleridge Patteson, of Melanesia—the story of a great life, well told. The purpose of the telling is for inspiration and imitation. The method is excellent and the style in which the little pamphlet appears is most attractive. It ought to do great good. Its thirty-six pages are alive with human interest and religious inspiration and its modest price brings it within the reach of every one. We should like to see Sunday-school teachers make a present of it to their classes of boys.

* "The Missionary and His Critics." By James L. Barton, D.D. Fleming H. Revell Co., \$1.

* "A Modern Knight." By the Rev. J. H. Twichell, M.A. Yale Foreign Missionary Society, 1906. Ten cents.

THE EDUCATIONAL DEPARTMENT

ARE YOU ADDING OR MULTIPLYING MISSIONARY HELPERS?

A PARISH leader can interest three new people in missions this year, and next year can add three more, and repeat the process until in seven years twenty-one people will have been interested. This is addition. But if a parish leader will interest and train three leaders the first year so that each of them the second year will be able and eager to interest three for themselves, the repetition of this process for seven years means that not twenty-one, but 2,187 new people will have been interested. This is multiplication. And the difference is well worth considering. Are you adding or multiplying missionary helpers?

Every method tempts people who use it to be content with progress by addition, but should be made to produce progress by multiplication by leaders who master it.

1. *Occasional missionary readings, talks or papers.* These can be introduced into any parish and into almost any form of organization. Their introduction does not pledge the promoter to anything. They can be frankly stated to be an experiment, if it is desirable to do so. Readings can be selected from such books as "The Recollections of a Missionary in the Great West," Brady; or "Lights and Shadows of a Long Episcopate," Whipple; or "Sketches from Old-west North America," Driggs; or "My People of the Plains," Talbot. Such parts of "The Light of Japan" as present an interesting picture of the English work; the ten-cent pamphlet, "A Modern Knight" (A Life of Bishop Patteson, which can be secured from the Church Missions House), and accounts of other workers and works of the Church of England can be similarly used.

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Talks or papers, based on the same sort of material, can and should be assigned to individuals as soon as they can be presented in an interesting way. The programme committee can largely guide the effect of the meeting by furnishing to each writer and speaker in advance the references by chapter and page to material that is required for the preparation of their topics; and during the meeting the committee, by tact and their knowledge of the material supplied for all the topics, can conceal and supplement any deficiencies and make the programme a unit.

For the preparation of talks and papers there is ample material to be found in THE SPIRIT OF MISSIONS and the leaflets published by the Board. Brief sketches could be readily prepared of the character of such men as the Rev. Mr. Ostensen, Lancelot Minor, Archdeacon Stuck, of Bishops Rowe, Brent, Schereschewsky and others. Talks or papers on the character of the Chinese Christians in Honolulu, the work of the Chinese Biblewomen on the Yangtse, or the work of some one of our Church hospitals or the educational institutions can easily be made interesting.

These occasional readings, talks, or papers on missionary subjects are of great value as preliminary steps in missionary education. They add to the number of those who are willing to be interested in missions. Added numbers count for much, but the wise leader is not content with addition, even a regular annual addition, to the attendance. The meetings afford an opportunity to stimulate and direct the interest of capable people along missionary lines. To make these individuals, by preparation of their part of the programme for the day, learn and think about missions, is far more important than adding to the membership. It is the training of leaders. Better than addition, it is the beginning of multiplication.

2. *A Series of Programme Missionary Meetings.* Like the occasional presentation of missions at a meeting, these have variety and individuality and a welcome for all who will attend. They have also the great advantages of sequence and systematic relation to each other. In fact they are essential to a good missionary campaign in any parish. Write for the outlines of Programme Missionary Meetings published by the Domestic and Foreign Missionary Society. Choose the series that suits local conditions, secure the material required for its preparation, select a programme committee and study out with them the programme chosen. Focus its details to local conditions and arrange how it can be best carried out. At the close of a carefully prepared series of these meetings people will be saying to you, "How interesting these meetings have been." "We must have them again next year." "If you have another series I will be sure to come." "How gratifying it must be to you to have had so many new people attend!" As a matter of fact, under favorable conditions, you may have added fifty per cent. to the attendance, and your friends are delighted with the increase and want to see you keep adding to the number of listeners next year and the year after and the year after that.

Such comments are a good thing. But your friends are thinking only of addition. But if you were wise you were thinking of far more than addition when you started your series of Programme Missionary Meetings. They represented to you only incidentally an opportunity to add to the attendance at the meetings, and meant to you primarily the chance to train all who took part in the meetings into a sense of responsibility and a habit of leadership. Already you are following up and deepening the interest of these developing leaders with opportunities for reading and study and prayer. You are moulding them into leadership and you are determined that in some way each of them shall do for new groups within and beyond the parish what you have done this year.

3. *Mission Study Classes.* For the further training of the individuals just developing into leadership, a typical study class with its characteristics of a small group, a short course, definite lessons, frequent meetings and large opportunity for influencing individuals, furnishes the natural method. And if the outlines for programme missionary meetings recommended by the Educational Secretary have been used, text books and helps for leaders of study classes will be available on the same subject as that of the Programme Missionary Meetings just held.

The mission study class presents the most marked opportunity for progress by multiplication rather than by addition. But it remains a mere opportunity unless grasped by the leader, and if by inadvertence no better ideal is presented, the members of the first study class may be content to join another class next year and encourage their leader to teach more pupils, and if so they would be satisfied with progress by addition. If the class leader has insisted upon nothing less than multiplication and before the course is over has inspired class members with the same business common sense in their desire to extend the Kingdom, they, too, will form their own groups, train their own leaders and be using the inspiration and training they have received to its full capacity. A well-conducted mission study class, because it deepens the spiritual life and strengthens its grasp upon the duty and joy of missionary service, deserves nothing less.

Whatever missionary conditions obtain in your parish, begin with the method that fits them. Remember that each method used should change them for the better or it proves itself to have been a misfit. Remember that elementary methods, faithfully tried, should make more advanced methods possible. And knowing these things, make every method that you use lend itself to the training of leaders. By your ideal for it, and your way of working, force it to become one of the methods that multiply. Because this is possible, a work

that results merely in addition is, by comparison, waste of time. Train leaders!

SUMMER CONFERENCES WHERE LEADERS ARE TRAINED IN MISSION STUDY

June 25th to July 3d, at Lake Geneva, Wis., will be held a general Conference for the Middle West, under the auspices of the Young People's Missionary Movement.

June 28th to July 7th, at Biltmore, N. C., will be held a general Conference for the South, under the auspices of the Young People's Missionary Movement.

July 6th to 21st, at North Adams, Mass., will be held a Church Conference, under the auspices of the Seabury Society.

July 19th to 28th, at Silver Bay, N. Y., will be held a general Conference, under the auspices of the Young People's Missionary Movement.

July 23d to 30th, at Northfield, Mass., will be held a general Conference under the auspices of the General Committee on United Study of Missions. Here there will also be instruction in mission study, but whether in the form of normal mission study classes is not certain.

The Educational Secretary will have charge of the study classes at North Adams. These will be held daily for the first week of the Conference, namely, July 8th, 9th, 10th, 11th, 12th, 13th.

The cost of the text books will be 35 cents. Those who intend to join study classes should, if possible, enrol early, so that they can be instructed what text-book to buy and what reading it would be well for them to do in advance. Concerning all matters relating to the North Adams Conference, not connected with study classes, write to the organizer of the Conference, Mr. E. M. Camp, President of the Seabury Society, 23 Union Square, New York City.

The Educational Secretary expects to attend two of the general Conferences in

order to confer with Episcopalians taking courses of normal instruction, and to assist them in making plans for teaching next year. The leading course recommended for next year by the Educational Secretary will be China and, for those who are unable to take this course, the Islands of the Sea.

ANNOUNCEMENTS *Concerning the Missionaries*

Alaska

By an agreement between the Bishop and the Board Mr. Walter R. McCawatt, a candidate for Holy Orders in the diocese of Chicago, is to go to Seward, Alaska, to act as lay-reader there during the vacation of the Western Theological Seminary.

MISS EDITH JONES, after visiting relatives on the Pacific coast, reached Seattle March 4th and sailed by the steamer *Jefferson*, on the 9th, for her station at Ketchikan. She was due to arrive on the 12th.

Cuba

At a meeting of the Board on March 12th, the resignation of the Rev. Francis de Sales Carroll was accepted, to take effect April 1st.

Shanghai

MRS. SCHERESCHEWSKY has informed the Board, from Hong Kong, that she left Yokohama on January 23d for Weisbaden, Germany, where she will seek treatment of her eyes. She was accompanied by her daughter. Her address there will be care of Thos. Cook & Son.

MISS ANNETTE B. RICHMOND, who sailed from Seattle January 9th, arrived at Shanghai February 7th.

Hankow

The Bishop of Hankow has informed the Board that on December 22d, in the Cathedral at Hankow, he advanced the Rev. Morton T. Y. Chu to the priesthood. He is to be stationed, as heretofore, in Wuchang.

The Meeting of the Board of Missions

March 12th, 1907

THE Board of Missions met at the Church Missions House on March 12th. The following members were present: The Bishops of New Jersey, New York, Nebraska, Rhode Island, Indianapolis, Long Island, and the Bishop-coadjutor of New York; the Rev. Drs. Eccleston, Vibbert, Anstice, Stires, Parks and Morgan; and Messrs. Low, Mills, Chauncey, Thomas, Goodwin, Mansfield, King, Morris and Pepper. The Bishop-coadjutor of New Hampshire, an honorary member, was also present.

The Bishop of New Jersey was called to the Chair. The Rev. Dr. Rufus W. Clark, Secretary of the Sixth Missionary Department, was present and made a report to the Board.

The Treasurer stated that contributions applying on the appropriations had been received to the 1st instant amounting to \$274,458.31, showing a gain, as compared with the same months last year, of \$14,296.41. Of this gain \$12,556.61 came from parishes and individuals. This increase, however, is small when compared with the increase of the appropriations, which amount in round figures to \$118,000 more than last year, so that \$104,000 is needed at this time over and above the amount contributed last year to the same period to supply this deficiency.

The burning of the mission building at Tanana on Ash Wednesday was made known to the Board, together with a report of the appeal which had already been issued to the Church, which received the Board's endorsement. Letters were submitted from the Bishop of Alaska discussing business matters in connection with his district.

A number of letters were received from bishops in this country having domestic missionary work under their charge, on the subject of the appropriations for the next year.

An appropriation was made for an archdeacon for work among the colored people in the Diocese of Georgia, and the Rev. E. Leon Henderson was appointed by Bishop Nelson. An appropriation of \$300 was made in furtherance of the work among Negroes in Southern Virginia.

Encouraging reports were received from Bishop Graves as to the advance of the work in the Shanghai District. They were looking forward to the arrival of the General Secretary. The Bishop of Hankow says that the Rev. Mr. Lindstrom is to remove to Kiukiang and carry on the new work at Nanchang from there. A Chinese clergyman will reside at the latter place. The bishop says they need more than ever trained women and men from America to make their training schools for Chinese more effective. They also need another doctor for Wuchang. Moreover, there are other stations where they should have physicians. Illness and retirement of workers leaves them very short-handed. The danger of having to close up some work is in sight unless they are re-enforced. The bishop has secured temporarily from March 1st, for Boone College, Mr. W. Craig Martin, a fully-equipped teacher. His salary will be provided from the funds of the institution for a time at least.

The letters from Tokyo for the most part were concerned with business matters.

The Rev. Dr. Correll, as the head of the Council of Advice of the Missionary District of Kyoto, wrote enthusiastically of the work done these many years under Dr. Henry Laning at St. Barnabas's Hospital, Osaka, and said that it was an absolute necessity that the betterment of the buildings of the mission should be attended to promptly in order that they might continue the aggressive work, the time having come when they cannot use the old equipment without great loss to the Church. He then specifies that the

hospital needs rehabilitation without delay. The work has been carried on largely without applications for financial help for current expenses in later years. He thinks there will be no difficulty in getting the funds for rebuilding and re-equipment. Says he himself has become most profoundly impressed and clearly sees the grand work that may yet be accomplished through it if it be made what the Church desires her institutions to be in Japan; concluding: "I am quite sure that it is not the wish of the Church that an institution which has brought physical relief to hundreds and thousands of suffering ones and implanted the first seeds of truth in the hearts of many who to-day are active in the Church of Christ, should not be sustained and equipped as the times and opportunities demand."

The Board resolved that Mr. R. S. Hungerford, of Watertown, N. Y., be requested to accept letters of introduction to our bishops and other missionaries in the Far East and, as far as might be consistent with his other plans, to make himself known to them in order that they might have the privilege of showing to him (as a layman of the Church) something of the Church's enterprises in foreign lands.

The Standing Committee on Audit and Finance reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified them to be correct.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings the following list of clergy and other missionary workers available as speakers is published. The fields they represent are specified and also any special department of work which they are prepared to present.

Requests for the services of all these speakers (except the Department Secretaries, who should be written to directly) should be addressed to the Corresponding

Secretary, 281 Fourth Avenue, New York.

Department Secretaries

Department 1. The Rev. J. DeW. Perry, Jr., 213 Wooster Street, New Haven, Conn.

Department 3. The Rev. C. R. Stetson, 509 I Street, N. E., Washington, D. C.

Departments 4 and 8. The Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

Department 6. The Rev. R. W. Clark, D.D., 720 Jefferson Street, Detroit, Mich.

Brazil

The Rev. William Cabell Brown, D.D., Dean of the Theological School, Rio Grande do Sul.

Hankow

The Rev. Robert E. Wood, of Wuchang.

Miss M. E. Wood, of Wuchang, will speak on behalf of the library at Boone College, Wuchang.

Work Among Women: Miss Alice Clark.

Japan

Mr. M. Honda, who thirteen years ago was Bishop Hare's interpreter when he visited Japan, will be glad to address missionary meetings concerning his country.

Kyoto

The Rev. J. J. Chapman, of Kanazawa, Japan: In the United States on furlough.

The Philippines

Work Among the Igorots: The Rev. Walter C. Clapp, of Bontoc: In this country on furlough.

Shanghai

Educational Work: Mr. Giles B. Palmer and Mr. J. H. George, Jr., of St. John's University.

Medical Work: C. S. F. Lincoln, M.D., of Shanghai.

Tokyo

The Rev. A. W. Cooke, of Wakamatsu, Japan.

Now is Christ Risen from the Dead

THE SANCTUARY OF MISSIONS

I GOT me flowers to straw Thy way,
I got me boughs off many a tree;
But Thou wast up by break of day,
And brought'st Thy sweets along with
Thee.
—Herbert.



ON the first Easter Day the graves were opened, and the dead came forth and went into the Holy City, and were seen of many. If the city of our heart is holy with the presence of a living Christ, then the dear dead will come to us, and we shall know that they are not dead but living, and bless Him Who has been their Redeemer, and rejoice in the work that they are doing for Him in His perfect world, and press on joyously toward our own redemption, not fearing even the grave, since by its side stands He Whom we know and love, Who has the keys of death and hell.—*Phillips Brooks.*



THANKSGIVINGS

"Thanks be to God, Which giveth us the victory through our Lord Jesus Christ."

For the growing interest taken by men in the advancement of Thy Kingdom. Page 269.

For the forward steps at Tsingpoo and Hankow. Pages 270, 288.

For the better work being done on behalf of the colored race. Page 271.

For the fruits of the Gospel manifested by our native Christian boys in the Philippine Islands. Page 302.

For the signs of Christian influence and the breaking down of superstition in China. Page 273.



THE First-begotten of the dead,
For us He rose, our glorious
Head,
Immortal life to bring;
What though His saints like Him shall
die,
They share their Leader's victory,
And triumph with their King.

INTERCESSIONS

"That it may please Thee"—
To give Thy Church power "to preach
through Jesus the Resurrection of the
dead."

To protect and guard our missionaries in Alaska and remove hindrances to the efficiency of their work. Pages 268, 307.

To stir our hearts and strengthen our hands that we may more worthily fulfil our duty in the Philippines. Page 301.

To bless the labors and cheer the hearts of those who preach the Gospel among our Indian tribes. Page 304.



STRONGER Thou than death and
hell;
Where is the foe Thou canst not
quell—

The heavy stone Thou canst not roll
From off the prisoned, anguished soul?



PRAYERS

ALMIGHTY GOD, Who through
Thine only-begotten Son Jesus
Christ hast overcome death, and
opened unto us the gate of everlasting
life; We humbly beseech Thee that, as
by Thy special grace preventing us Thou
dost put into our minds good desires, so
by Thy continual help we may bring the
same to good effect; through Jesus
Christ our Lord, Who liveth and reign-
eth with Thee and the Holy Ghost, ever
one God, world without end. Amen.

FOR A SUPPLY OF WORKERS

GOD, Who, by Thy Son Jesus
Christ has bidden us to pray
the Lord of the harvest that He
would send forth laborers into His har-
vest; stir up, we beseech Thee, the wills
of Thy faithful people, that messengers
may offer themselves to make Thy way
known upon earth, Thy saving health
among all nations; Grant that many may
hear Thy call and give themselves to
carry the light of Thy Gospel into the
dark places of the earth; through Jesus
Christ our Lord. Amen.

The First-Fruits of them that Slept

THE WOMAN'S AUXILIARY

To the Board of Missions



ST. ELIZABETH'S, SOUTH DAKOTA

AN APPRECIATION OF THE MUTUAL SERVICE OF TWENTY-SEVEN YEARS

THE retirement of Miss Francis, after nearly twenty-seven years of devoted work in the Indian field, was noted in an interesting way by her friends of St. Elizabeth's Mission, as Miss Francis describes in a letter written to Bishop Hare on February 26th; and to this the Indians have added their own testimony in a letter they, too, wrote to their bishop.

But not only do Miss Francis and the Indians to whom she has ministered make this mutual acknowledgment of helpfulness exchanged. To these letters Miss Francis adds her own word of appreciation of the action taken by the Board of Missions and of the help rendered her in her work through many years. These letters are here given as a record of faithful service on the one part and of long-continued active sympathy and interest on the other, the latter of which we bespeak, as Miss Francis leaves the work, for her successor, Mr. Ricker, in entering upon his new undertaking.

Miss Francis's Letter.

ST. ELIZABETH'S SCHOOL,
FLORA, WALWORTH CO., S. D.,
February 27th, 1907.

My Dear Bishop:

I have been so wanting to tell you of the many surprises that have come to me from my dear associates, the dear children, the Women's Society, that of the Young Men and from the people whom the contents of the enclosed paper represent.

The first was a delicate outfit of conveniences for my suit-case; the second, a dainty plain gold cross from Alma, Minerva and each of the dear boys and girls of the school; the next, a gift of \$6.25 and curios from the women. The money was passed over to Mr. Deloria toward the women's United Offering fund. Then there were two gifts from two of our Babies' Branch children. Later, two friends of the young men's society

came and handed me a five-dollar note, to be used only for my comfort on my way East. Then yesterday, after dinner, to my great surprise, Mr. Deloria came with a company of men and asked to see me, and Mr. Ricker, also; and presented the paper of resolutions and letter to you, with the amount of the check accompanying it. All has been done with much kindly expressed appreciation. It was deeply touching. Their pleasant words of welcome and greeting to Mr. Ricker were so encouraging; he felt greatly cheered. . . .

With grateful affection,

Yours sincerely,

M. S. FRANCIS.

The Indians' Letter.

ST. ELIZABETH'S MISSION,
OAK CREEK, S. D.,
February 26th, 1907.

TO THE RT. REV. W. H. HARE.

Dear Bishop—We whose names appear below this letter are chosen by the Episcopalians of Oak Creek District, South Dakota, to give thanks in the following words:

First: Twenty-two years ago only a few Dakota families came to settle here; some belonged to the Sitting Bull's people and the rest being friendly Indians. Since Bishop Hare, by his compassion, has given us the Church and its

teachings, the thing we have observed is this, namely:

Second: Nine men from our people, forming a committee, thought it would be well to have a mission boarding-school, so the nine contributed \$40 to send with our petition in a letter to bishop, and our good bishop by his mercy gave us the St. Elizabeth's School.

Third: Miss Francis was sent to take charge of the school and, although there have been many great struggles and troubles to be met with, she has been very patient and good; therefore, she has kept up the school well to the present day. The school stands high in reputation, not only because its pupils have learned to write and speak English, but because of the influence of the Church teachings, which has so many times manifested itself by the actions and speeches observed by many of the dear children in their last days of this life. The school has also been a great benefit to our families in bettering many conditions, and, therefore, we cherish our dear institution.

Fourth: We are very sad that Miss Francis is going to leave us, but we shall never forget her good and great work; and therefore,

Fifth: As Mr. Ricker has given himself to this great and hard work and is to be with us, we are glad and want to welcome him gratefully; therefore,

Sixth: Dear Bishop, with these words we want to give our thanks and praise to God; to you, also, we wish to render grateful thanks, and also to Miss Francis we give our hearty thanks. To Mr. J. P. Ricker, who has kindly consented to be with us and work among our people, we give our thanks.

Seventh: Dear Bishop, we wish you to accept this \$27 as



MR. AND MRS. WIND SOLDIER, NEIGHBORS
OF ST. ELIZABETH'S

a token of our most sincere gratefulness, and, as we thought you would know best where the money would be most needed and where it would please God to use it, we are sending you this thank-offering.

We all shake hands with you heartily.

PAUL LONG BILL, SAMUEL STANDING BEAR,
P. J. DELORIA, SAMUEL WHITE EAGLE,
CHARLES GABE, THOMAS SHAVE ELK,
JOSHUA NECKLACE, SIMON SHOOT THE BEAR.
LEO HERAKAYI. JOSEPH BROWN WOLF,
JOSHUA LOW DOG, WILLIAM REDBIRD.

Miss Francis's Acknowledgment.

ST. ELIZABETH'S SCHOOL,
P. O. Address, Flora, Walworth Co.,
February 2d, 1907.

My Dear Mr. Wood:

Having received a copy of an extract from the minutes of the meeting of the Board of Missions, and its message relating to my being relieved at St. Elizabeth's School, I write to ask you to express my grateful thanks and deep appreciation for the leave of absence granted, the Board's most kind words in behalf of the Church, and its liberal appropriation provided from the Woman's Auxiliary United Offering. Please say, further, that I have realized, through Bishop Hare, the Board's constant considerate interest since it was my privilege to enter the Indian work nearly twenty-seven years ago, and more especially so, from the time of taking the responsibility of the school at Standing Rock.

For our pleasant and well-furnished buildings, the monthly remittance always promptly made from the treasury of the Board, and the necessary helpful and comfortable supplies of clothing, shoes, bedding, etc., sent annually by the Woman's Auxiliary and its Junior branches, by other missionary societies and friends, bountifully providing for the comfort and pleasure of our happy school home, I am particularly thankful.



REV. PHILIP DELORIA,
Priest at St. Elizabeth's

To Bishop Hare's vigilant, wise, thoughtful and kind oversight and patient forbearance; to Bishop Johnson, for his hearty, interested appreciation of our work and its difficulties during his care of us last year; to my very brave, faithful, deeply interested associates (especially Miss Priscilla Bridge, the boys' matron, who has been

with me twelve years), and other helpers in the work of the school, I feel greatly indebted; as also to the Rev. Philip J. Deloria, our native missionary, and the Dakota people, without whose kindly influence over the children, *by God's blessing*, we could not have attained to the present gratifying results, though far from what I trust and hope they may be under a new head. Believe me,

Yours sincerely,
MARY S. FRANCIS.

AN EASTER OFFERING

"AT our rector's suggestion, our Auxiliary sent a petition to the vestry to give the Easter offering to Missions. They acceded to the request, so we are devoting our energies to working it up, as we feel in a large degree responsible for the result."

Perhaps the next sentence of this letter shows how these women are being helped in their undertaking. "This has been a full Lent, spiritually; the clergy working together, with from three to seven services a day—all well attended."



ST. JOHN'S MISSION SCHOOL
Note the Totem pole

OUR SCHOOL AT KETCHIKAN

BY R. M. P. JENKINS

OUR school for native children at Ketchikan was started in 1896 or 1897, under the care of Miss Agnes Edmond. The bishop wished to start work in the new town, but could get no man for the place. Not only did Miss Edmond keep up the school each day, but on Sundays she held a song service also, which pleased the white men of those pioneer days as well as the Indians. It was very informal and quite "sociable," but it seemed to hold the fort.

When we arrived in Ketchikan, Miss Edmond went to other work, and Mr. Jenkins taught the school each morning, besides attending to his other duties in building up the mission. When he had to visit the neighboring camps, I would bring the baby in the baby carriage into the schoolroom, and teach for him.

The Indians will live near the town, so this school has had the best average at-

tendance during the last few years of any school in southeastern Alaska. In number, the enrolment has always been from forty to fifty. But the greatest improvement has been in the regularity of attendance. In the earlier days the Indians would take their children with them when they went on their hunting and fishing expeditions; now they frequently leave them behind, so as not to interfere with their schooling. We are always having requests to keep Indian children at such times. The parents *must* fish and hunt or get logs for their living, and we have taken about eight children into our house at various times. But as the house is small, we could not keep them regularly.

It is difficult to find words in which to compare the work now with that of a few years ago. The children are greatly improved. There is great improvement in their homes, also in cleanliness and

in the manner of dress, and the children themselves come to school with their hair combed. Of course they are fond of pretty ribbons, as other children are. One great trouble has always been to get them to speak aloud, they were so afraid of trying English—their own language is all sounded in the throat. Now even the most backward use in speaking a clear voice. Five or six have already been confirmed, and next year eight will be ready for confirmation. One was confirmed this year, and she is such a good girl. She enjoys wearing her confirmation cross; the bishop gives to all the natives who are confirmed a cross with his Alaska seal upon it.

The Indians are not so very poor. After their various expeditions they may have several hundred dollars each, but they spend much money in bringing up suits against each other, and much in the stores. One of my Indian girls had seven hats and caps when she came to me. She hung them around her room

like pictures on the wall. When their money is spent they go in debt for food or live on their dried fish, and here we have to come to the rescue. We teach the women to make baskets, which we exchange for the warm underwear and clothes which the Auxiliary sends us. Their delight when they can be comfortably clothed is really pathetic. We sell the baskets to pay some of the school expenses. Last year the coal for church, school, hospital and rectory cost \$50 a month, though in the rectory we used wood most of the time.

A few years since Miss Prichard came out to the school, from the Diocese of Southern Ohio, and for these years that branch of the Auxiliary has paid her salary. On the first day of the present year she was married, and Miss Edith Jones from the same diocese is succeeding her. Miss Jones is an ardent Churchwoman, has had several years' experience in teaching, and will bring new methods and fresh energy to the work.

THE SUNDAY, MONDAY AND TUESDAY SCHOOLS OF KAWAGOE STATION

BY GERTRUDE HEYWOOD

[Deaconess Ransom and Miss Heywood, graduates of the New York Training-school for Deaconesses, went out to Japan in September, 1904, and were stationed by Bishop McKim at Kawagoe. We print in our Easter Number the story of the Christmas pleasures given by them to the children under their care, pleasures leading to friendliness with their older neighbors and so opening the way for direct mission work. Christmas news is late in reaching us from the other side of the world, but coming at its sister festival of Easter may prompt us to remember that interest shown in sympathetic gifts must be early manifested to make another Christmas bright. Miss Heywood's letter is accompanied by a cordial endorsement from her bishop, who writes: "I know from personal inspection that these Sunday-schools are among the best in Japan. Miss Ransom and Miss Heywood are practical, energetic and successful, withal modest. Their expenses are much larger than Miss Heywood reports. She has said nothing about travelling and hotel expenses in visiting the country Sunday-schools, and these have been paid by themselves."]



A MEMBER OF THE
SUNDAY-SCHOOL



THE HOUSE SUNDAY-SCHOOL IN EARLY DAYS

AFTER we had been in Kawagoe several months, we started a small Sunday-school for the children of our neighborhood. That was two years ago, and the Sunday-school that began then with nineteen children now numbers ninety names on the attendance book, and, as we do not write a child's name in the books until he has shown his earnestness by coming five times, the actual attendance is often greater than the recorded names.

Besides the Sunday-school held at our own house, we have charge of the one which has always been held at the church before the morning service. This numbers about thirty, but the attendance is rather small because the hour is so early, eight o'clock in summer and nine o'clock in winter. In addition to these Sunday-schools held in Kawagoe, we have two children's services, a "Monday school," and a "Tuesday school," held in the neighboring villages of Minami, Otsuka and Irumagawa on Monday and Tuesday, respectively. The Otsuka school will celebrate its second birthday next May, and has about twenty-five members; the work in Irumagawa was started only last spring, and is in the discouraging condition of

beginnings and fluctuations, but we hope that perseverance will win out.

We began giving Christmas parties when the children numbered nineteen. The second year there were about eighty, and we entertained them in three instalments in our own house, which is very small and inconvenient. It was impossible to invite any parents or friends. This year we were obliged to count on there being two hundred children in all, and so of course our own house was out of the question. Still, we could not bear to disappoint the children, not to mention ourselves. For in a foreign country, away from home and friends, where December 25th is no different from any other day, and people even do washing and house-cleaning then, how is one to enjoy Christmas except by making some one else enjoy it and understand its why and wherefore! And whom should we make happy at Christmas time more than little children? So we determined to have a party, whether or not, and from September we began to teach the children their songs and verses, and for three or four weeks before Christmas we spent all our time wrapping up presents, making programmes and filling candy bags. We rented a large hall, Japanese in style and so very beautiful without



MISS UMEZAWA, WHO TEACHES ALL
FOUR SCHOOLS

decorations of any kind, and on December 27th, 1906, at one o'clock, children from Otsuka, Irumagawa and Kawagoe began to congregate.

It being our first attempt at such a large and public affair, we had not sent special invitations to parents and friends, but had only invited through the children any who might wish to come. At one o'clock, the time advertised, fully two hundred children were gathered together, but only two or three grown up guests had come, and we were beginning to feel a little disappointed and to wonder what we should do with the one hundred portions of cakes we had provided for guests. But it being Japan, we waited until two o'clock, and then the half of the hall reserved for guests was half full.

Our programme began with "Jesus loves me," sung by all the children and followed by a prayer by the rector of the church, Mr. Tai, and by the Lord's

Prayer said with him by the children. Then followed songs and speeches and Bible verses and dialogues and trialogues and hymns, and finally it was time to give out the presents. But long before that the guests' side had filled up, and we had begun to wonder if the cakes would go around. After giving out the refreshments to children and guests, the cakes, wrapped in Japanese paper, one package to each person, and three small Japanese oranges to each, an amateur juggler entertained the children for another hour, and then it was getting dark and time for the country children to start home.

We, ourselves, had enjoyed the afternoon probably more than any one else because everything had gone so smoothly, but we were more than ever pleased when many of the parents came and thanked us for what we were doing for the children, and our Christian friends told us what a success it had been, and Mr. Tai said it was surely the best Sunday-school party ever held in Japan.

If the results of the work among the children stopped with the mere fact that an average of 130 children have attended our four Sunday-schools since last April, I think the work would be well worth while, and I think those 130 children deserve a Christmas party as a reward. They come of their own free-will every week, and not because of any pressure at home. They come often in the face of opposition and ridicule on the part of teachers and school friends; and in spite of the well-known theory about rewards and prizes being harmful, I believe that the children who come week in and week out, in cold and heat, when outdoor play is most attractive or home warmth most pleasant, deserve something at the end, whether you call it a reward or a prize or a Christmas present. But we are learning more and more that the results do not stop with the children. The kindness to the children opens the way to the hearts as well as to the homes of their parents. One can't present one's self at the house of well-to-do people utterly unknown and

say, "I have come to call," any better in Japan than in America. But if you go and say, "I have heard that O Tama San is sick and I have come to inquire for her," you are overwhelmed with welcomes and tea and cake and thanks for all you have done.

Up to this time we have been afraid to call at many of the children's homes. An earnest Japanese woman in Tokyo had a very flourishing Sunday-school. It had been going on quite a while, and the children came regularly. So one day the teacher started out to call upon the parents. She called at many places and said how glad she was to have the children come to the Christian Sunday-school. The next Sunday she got ready for Sunday-school and waited for the children to come. None came. She found on inquiry that all these children had been coming without their parents' knowledge, and as soon as it was known, they were stopped at once. But now that our children have appeared in a public place as members of our Sunday-school, and have received presents, and many have brought us New Year presents in return, we are sure that the parents know and at least will not consider our calling an intrusion; and becoming friendly with them, we hope, will lead to more. Up to the time of our Christmas party we have had no friends among the women in Irumagawa. Since then many have been to thank us, and some have come to the evening meeting for older people, and there is no reason why we should not go and call on some of them.

I have not mentioned the fact that there might be some results from there having been at our entertainment some forty or fifty grown people who probably had never heard about Christianity before, and heard it for the first time from the lips of their own children. One father, the proprietor of the best hotel in Kawagoe, listened to his son of twelve give the address of welcome, and then said to those sitting near, "Yes, there are my boys—I can't get them to do anything now, they spend all their time learning and practising these Christian

things!" But he could not keep the tone of pride from cropping out, although, in true Japanese style, he tried to disparage anything related to him.

But there is another account of this Christmas party which is briefer and tells its own story. I here submit it.

Money expended for Christmas party:

	<i>Yen</i>
Rent of hall.....	8.00
Presents	10.92
Cakes for 200 children.....	7.40
Cakes for 100 guests.....	3.00
Oranges	3.80
Food for children from country	2.30
Juggler	3.00
Incidentals	2.14

Total	40.56
Received from Kawagoe Church	5.00

Yen 35.56

We received some presents from America, but next year our plan is to buy all here in Japan, as that is more satisfactory, and to give presents only to those who have come most regularly. There are other ways, too, in which, having learned by experience, we can be more economical, but during the past year the number of children has just doubled. If it increases in half that proportion during the coming year, and especially if we start any more new Sunday-schools, as we hope to do, the expense, of course, will be considerably greater. Perhaps there are some children or some older people who enjoy the Christmas good times enough to make them willing and glad to send something to ensure another Christmas party in Kawagoe, in 1907.

THE APRIL CONFERENCE

THE April Conference—the last of the present season—will be held on Thursday, the 18th, at 11:15.

The subject will be "A Review and an Outlook," and it is hoped that all officers who have any matter they wish to present before the fall will bring it forward at this time, either personally or in writing.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitien Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,520 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from February 1st, to March 1st, 1907.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Alabama

Ap. \$99.17; Sp. \$18.97

ANNISTON—Grace: Gen.....	82 50
FLORENCE—Trinity Church: Sp. for relief of famine sufferers, Shanghai...	16 47
TUSKALOOSA—Christ Church: Gen....	16 67
WHISTLER—St. Paul's S. S.: Sp. for Bishop Van Buren's Hospital Fund.	2 50

Albany

Ap. \$557.02; Sp. \$245.75

ALBANY—St. Paul's: Dom. and Frn., \$316.51; Sp. for Bishop Rowe, Alaska, \$50; Sp. for Rev. Reginald N. Willcox's work, Hendersonville, Asheville, \$87.75.....	454 26
"A Friend," Sp. for Chinese Famine Fund, Shanghai.....	10 00
AMSTERDAM—St. Ann's: Gen.....	27 72
CAIRO—Calvary: Bishop Aves's work, Mexico.....	13 75
CATSKILL—St. Luke's: Gen.....	20 00
"A Friend," Sp. for Chinese Famine Fund, Shanghai.....	20 00
DEPOSIT—Christ Church: Gen.....	8 00
HAINES' FALLS (TWILIGHT PARK)—All Angels': Gen.....	21 92
HUDSON—Christ Church: St. Augustine's School, Raleigh, North Carolina.....	13 50
LAKE PLACID—St. Eustace's and St. Hubert's: Sp. for Colored work, Tennessee.....	1 00
LANSINGBURGH—Trinity Church: Gen.	66 00
OGDENSBURGH—St. John's: Gen.....	10 00
ROUSE'S POINT—Christ Church: Gen..	5 00
SANDY HILL—Zion: Dom.....	22 33
SCHENECTADY—St. George's: work of Rev. R. E. Wood, Wuchang, Hankow.....	25 00
TROY—Holy Cross S. S.: Gen.....	2 25
St. Barnabas's: Dom., \$1; S. S., Gen., \$1.04.....	2 04

St. Luke's: Gen.....	3 00
St. Paul's: Sp. for Rev. R. N. Willcox, Hendersonville, Asheville.....	77 00

Arkansas

Sp. \$13.50

CAMDEN—St. John's S. S.: Junior Aux., Sp. for class-room, St. Paul's College, Tokyo.....	3 00
P. Lynch Lee, Sp. for Church Extension Fund, Porto Rico.....	50
HELENA—P. O. Thuratt, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$1; Sp. for Church Extension Fund, Porto Rico, \$1.....	2 00
MARIANNA—Dudley S. Clark, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	1 00
NEWPORT—St. Paul's: Wo. Aux., Sp. for education of Celia, Alaska.....	7 00

California

Ap. \$235.48

OAKLAND—St. John's: Mission Boxes, \$13.41, S. S. Children's Mass Meeting, January 27th, 1907, \$22.76, Wo. Aux., "Quiet Day" Offering, \$3.35, Gen.....	39 52
PALO ALTO—All Saints': Gen.....	57 44
SAN FRANCISCO—St. Peter's S. S.: Dom.	1 29
SAN JOSE—Christ Church: salary of Rev. J. W. Nichols, Shanghai.....	6 11
SAN MATEO—St. Matthew's: Gen.....	170 70
SANTA CRUZ—Calvary: Dom., \$4.38; Frn., \$2.79.....	7 17
SONORA—St. James's S. S.: Gen.....	3 25

Central New York

Ap. \$669.87; Sp. \$187.92

AUBURN—St. John's: Dom., \$2; Frn., \$3.....	5 00
St. Peter's: Gen., \$33.73; Sp. for Miss A. M. Clark, Hankow, \$10....	43 73

BAINBRIDGE— <i>St. Peter's</i> : Sp. for the famine in Shanghai.....	15 00
BINGHAMTON— <i>Christ Church</i> : Dom., \$25; Indian, \$11.77.....	36 77
BOONVILLE— <i>Trinity Church</i> : Dom....	6 44
DRYDEN— <i>Trinity Church</i> : Gen.....	1 00
GREENE— <i>Zion S. S.</i> : for Bishop Restarick's work, Honolulu.....	3 00
J. C. Juliland, Sp. for Church Extension Fund, Porto Rico.....	1 00
HAMILTON—A. W. Smith, Sp. for Mr. Welbourn, toward the Japanese Chapel, Tokyo.....	1 00
HOYT'S CORNERS— <i>Calvary</i> : Dom....	1 00
HOLLAND PATENT— <i>St. Paul's</i> : Gen....	4 35
MARCELLUS— <i>St. John's</i> : Gen.....	3 75
ONONDAGA CASTLE— <i>Church of the Good Shepherd</i> : Indian, 81 cts.; Gen., 19 cts.....	1 00
PULASKI— <i>St. James's S. S.</i> : Sp. for Church Extension Fund, Porto Rico.....	77
SKANEATELES— <i>St. James's</i> : Dom....	45 25
SYRACUSE— <i>Calvary</i> : Gen.....	3 14
Grace: Dom., 69 cts.; Frn., \$1.25; Gen., \$6.50.....	8 44
St. John the Divine: Gen.....	2 76
St. Paul's: Dom.....	42 74
Church of the Saviour: Gen.....	39 73
Trinity Church: for Arkansas.....	13 89
"Three Friends," Sp. for San Francisco Church Rebuilding Fund.....	2 00
TRENTON— <i>St. Andrew's</i> : Gen.....	1 00
UTICA— <i>Calvary</i> : for the work of Bishop Brown, Arkansas, \$13.61; Frn., \$61.62.....	75 23
Grace: Sp. for Bishop Brown, Arkansas.....	105 15
Trinity Church: Gen.....	14 30
Mrs. Charles Tyler Olmsted, Sp. for the work of Bishop Brown, Arkansas. S. H. French, Sp. for Church Extension Fund, Porto Rico.....	20 00
WILLARD— <i>Christ Church</i> : Dom.....	1 00
MISCELLANEOUS—Branch Wo. Aux., Gen.....	2 35
Junior Aux., Third District, Gen., \$125; Sp. for Chinese baby, Sylvia Burnham Greene, St. Mary's Orphanage, Shanghai, \$30.....	200 00
Babies' Branch, Sp. for Akita Building Fund, Tokyo.....	2 00

Central Pennsylvania

Ap. \$138.66; Sp. \$86.00

EASTON— <i>Trinity Church</i> : Dom., \$25; Frn., \$25.....	50 00
MAUCH CHUNK—William R. Butler, Sp. for Church Extension Fund, Porto Rico.....	20 00
MILFORD— <i>Church of the Good Shepherd</i> : Frn.....	9 32
MINERSVILLE— <i>St. Paul's</i> : Gen.....	8 12
POTTSVILLE— <i>Trinity Church</i> : Sp. for Bishop Brown's work, Arkansas.....	10 00
SCRANTON— <i>Church of the Good Shepherd</i> : Gen.....	50 00
SOUTH BETHLEHEM— <i>Nativity</i> : Frn....	21 22
SPRINGVILLE—Mrs. H. M. H. Root, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00
WEST PITTSBURGH— <i>Trinity Church</i> : "M. V. P.," Sp. for Building Fund, St. Paul's College, Tokyo.....	5 00
WILKES BARRE—H. D. Deemer, Sp. for St. Luke's Memorial Hospital, Porto Rico.....	1 00
F. J. Leavenworth, Sp. for Church Extension Fund, Porto Rico, \$5; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$5.....	10 00
W. L. Conyngham, Sp. for Church Extension Fund, Porto Rico.....	20 00
Woodward Leavenworth, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$5; Sp. for Church Extension Fund, Porto Rico, \$5.....	10 00

Chicago

Ap. \$549.83; Sp. \$106.50

CHICAGO— <i>Advent</i> : Dom. and Frn.....	8 00
Atonement: Dom. and Frn.....	19 26
Calvary: Wo. Aux., Gen.....	1 00
Epiphany: Sp. for Famine Relief Fund, Shanghai, \$2.50; Wo. Aux., Gen., \$5; "Bishop T. N. Morrison" scholarship, Girls' Training Institute, Africa, \$20; the Choir Boys' S. S. Class, for the Day-school for Boys, Ichang, Hankow, \$5.....	32 50
St. Barnabas's: For the support of a Bible-woman at Wusih, Shanghai... ..	20 50
St. Elizabeth's Mission: Dom. and Frn.....	4 00
(GRAND CROSSING)—St. George's: Dom. and Frn.....	3 75
St. James's: Wo. Aux., Gen.....	20 00
(IRVING PARK)—St. John's: Wo. Aux., Sp. for Foreign Missionary's Life Insurance Fund.....	1 00
(KENWOOD)—St. Paul's: Wo. Aux., Gen.....	50 00
St. Peter's: Woman's Guild, Sp. for Church Extension Fund, Porto Rico... ..	5 00
Cathedral of St. Peter and Paul: Dom. and Frn.....	7 92
St. Simon's: Dom. and Frn.....	3 80
Rev. W. H. Tomlins, Sp. for famine sufferers, Shanghai.....	1 00
C. A. Seley, Sp. for the starving Chinese, Shanghai.....	10 00
Mrs. E. C. Rock, Sp. for Famine Fund, Shanghai.....	1 00
DUNDEE—St. James's: Frn.....	6 14
ELGIN— <i>Church of the Redeemer</i> : China.....	2 50
EVANSTON—St. Mark's: Gen., \$110; Sp. for Bishop White, Michigan City, \$55.....	165 00
St. Matthew's: Wo. Aux., Sp. for Foreign Life Insurance Fund.....	1 00
HIGHLAND PARK—Trinity Church: Dom. and Frn.....	73 46
LAKE FOREST— <i>Church of the Holy Spirit</i> : Dom., \$1; Gen., \$51.50; mitchechest, No. 65, Gen., \$30.....	82 50
LOCKPORT—St. John's: Dom. and Frn.....	3 45
LONGWOOD— <i>Holy Nativity</i> : Dom. and Frn.....	5 80
OAK PARK—Grace: Wo. Aux., "Harrist Gustorf" scholarship, St. Mary's Hall, Shanghai.....	40 00
WESTERN SPRINGS—All Saints': Gen.. ..	2 75
WHEATON—Trinity Church: Junior Aux., "Wheaton" scholarship, St. John's School, Cape Mount, Africa.....	25 00
MISCELLANEOUS—Babies' Branch, "Katherine McLaren Anderson" cot, Elizabeth Bunn Hospital, Wuchang, Hankow, \$30; Sp. for Akita Building Fund, Tokyo, \$25; Sp. for "Little Helpers" cot. St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	60 00

Colorado

Ap. \$103.02

COLORADO SPRINGS—Grace: Frn.....	11 81
DENVER—St. Barnabas's: Junior Aux., for Bishop Hare's work in South Dakota.....	3 91
St. Mark's: Junior Aux., for work in Japan, \$3.50; work in China, \$4.....	7 50
St. Stephen's: Dom. and Frn.....	52 80
GREELEY—Trinity Church: Dom., \$5; Frn., \$20.....	25 00
SALIDA—Ascension: Gen.....	2 00

Connecticut

Ap. \$1,196.48; Sp. \$166.25

BRANFORD—Trinity Church S. S.: Sp. for Archdeacon Hughson, Asheville.. ..	14 00
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Bishop Nichols..... 21 00
WELAKA—*Emmanuel Church*: Gen.... 6 91

Fond du Lac

Ap. \$7.08; Sp. \$2.68

SHEBOYGAN FALLS—*St. Peter's*: Gen., \$7.08; Junior Aux., Sp. for baby organ for Mrs. Madeley, Tokyo, \$2.68 9 76

Georgia

Ap. \$269.85; Sp. \$83.32

AMERICUS—*Calvary*: Frn. 18 15
ATHENS — *Emmanuel Church*: Dom., \$67.50; Frn., \$62.50; Brazil, \$5. 135 00

ATLANTA—*All Saints*: Saxton Lewis, \$1, Misses Mary and Isabel Means, \$4, Sp. for Soochow Equipment Fund, Shanghai 5 00

Incarnation: Sp. for Soochow Equipment Fund, Shanghai, \$2.35; S. S., Gen., \$2.24 4 59

St. Philip's: B. L. Owens, \$1, Mrs. B. H. Heywood, \$20, Miss Bettie Heywood, 50 cts., Sp. for Soochow Equipment Fund, Shanghai 21 50

Offering at meeting, United Wo. Aux., Sp. for Soochow Equipment Fund, Shanghai 51 47

AUGUSTA—Mrs. Henry P. Baldwin, Gen. 25 00
P. H. Langdon, Sp. for Church Extension Fund, Porto Rico 1 00

GRIFFIN—Mrs. L. W. Goddard, for Soochow Orphanage for Boys, Shanghai 25 00

MACON—J. F. Minton, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico 1 00

MADISON—*Advent*: Gen. 70
MARIETTA—*St. James's*: Dom., \$30.15; Frn., \$29; Gen., \$1.61 60 76

SAVANNAH—Miss Abigail S. Harwood, Sp. for famine sufferers, Shanghai, 1 00
TALLULAH FALLS—Sara E. White, Frn. 3 00

Harrisburg

Ap. \$340.39; Sp. \$27.00

BLOSSEBURG—*St. Luke's*: Wo. Aux., Gen. 10 00
BLUE RIDGE SUMMIT—G. F. Oliver, Sp. for Church Extension Fund, Porto Rico 2 00

CHAMBERSBURG—*Trinity Church*: Gen., \$7.47; for the mountain mission work, Lexington, \$1. 8 47

RENOVO—*Trinity Church*: Indian. 7 00
WILLIAMSPORT—*Christ Church*: Frn., \$17.09; Gen., \$17.09 34 18

YORK—*St. John's*: Gen. 280 74
MISCELLANEOUS—Junior Aux., Sp. for famine sufferers, Shanghai 25 00

Indianapolis

Ap. \$117.87; Sp. \$25.75

BEDFORD—*St. John's*: Gen. 10 75
BLOOMINGTON—*Trinity Church*: Gen. 1 50

BROAD RIPPLE—Charles Sudlow, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$1; Sp. for Church Extension Fund, Porto Rico, \$1. 2 00

COLUMBUS—*St. Paul's*: Gen. 3 50
EVANSVILLE—*St. Paul's*: Gen. 42 95

INDIANAPOLIS—*Epiphany*: United Offering, Wo. Aux., salary of Rev. S. H. Littell, Hankow 8 81

Grace Pro-Cathedral: Frn. 5 00
St. George's: Gen. 10 25
St. Paul's: Junior Aux., "Agnes Partridge" scholarship, St. Agnes's School, Tokyo 5 00

JEFFERSONVILLE—J. V. Reed, Sp. for Church Extension Fund, Porto Rico, 5 00

LAFAYETTE — *St. John's*: Babies' Branch, Gen., \$1.33; Sp. for Akita Building Fund, Tokyo, \$3. 4 33

NEW ALBANY—*Epiphany*: United Offering, Wo. Aux., salary of Rev. S. H. Littell, Hankow 5 50

SHELBYVILLE—*Christ Church*: Gen. 5 00
WASHINGTON—*St. John's*: Gen. 3 05

MISCELLANEOUS — Branch Wo. Aux., Gen. 9 47
Babies' Branch, "Little Helpers" Day-school, Shanghai, \$5.76; Sp. for Indian work, White Rock, Salt Lake, \$5.75; Sp. for support of Akita Kindergarten, Tokyo, \$10. 21 51

Iowa

Ap. \$80.89

COUNCIL BLUFFS—*St. Paul's*: Gen. 31 25
CRESTON—*St. Paul's*: Gen. 3 25
DES MOINES—*St. Mark's*: Gen. 5 12

INDEPENDENCE—*St. Thomas's*: \$8.65, S. S., \$1.04, Gen. 9 69
IOWA CITY—*Trinity Church*: for Deaf-Mutes, \$1; Gen., \$14. 15 00

LEON—*Mission*: Gen. 3 60
MAPLETON—*Trinity Church*: Gen. 9 08
MOOAR—*St. Andrew's*: Gen. 1 90

NEWTON—*St. Stephen's*: Dom. and Frn. 2 00

Kansas

Ap. \$13.00

BURLINGTON—Mrs. C. O. Brown, Gen. 2 00
WICHITA—*St. John's*: Wo. Aux., for the "Anvik" scholarship, Alaska. 11 00

Kansas City

Ap. \$59.60; Sp. \$2.20

KANSAS CITY—*St. John's S. S.*: Colored People, \$1.15; Indian, \$1.15... 2 30
St. Mary's: Gen. 45 00

LAMAR—*Advent*: Gen. 1 85
ST. JOSEPH—*Christ Church*: Wo. Aux., Sp. for Bishop Funsten, Boise, for Bishop Tuttle Memorial House. 2 20

Holy Trinity Church: Gen. 5 20
SEDALIA—*Calvary*: Gen. 5 25

Kentucky

Ap. \$211.45; Sp. \$58.00

HENDERSON—*St. Paul's*: Mrs. Mary Branson, Frn. 1 00
LOUISVILLE — *Advent*: Gen., \$45.95; Wo. Aux., Sp. for Rev. S. H. Littell, Hankow, \$5. 50 95

Calvary: Wo. Aux., Sp. for Rev. S. H. Littell, Hankow 5 00
Christ Church Cathedral: Frn., \$13; Gen., \$44; John A. Armstrong, Sp. for Church Extension Fund, Porto Rico, \$5; Wo. Aux., Sp. for Rev. S. H. Littell, Hankow, \$26. 88 00

Epiphany: Wo. Aux., Gen. 10 00
Grace: Wo. Aux., Gen., \$15; Sp. for Rev. S. H. Littell, Hankow, \$5. 20 00

St. Andrew's: Wo. Aux., Sp. for Rev. S. H. Littell, Hankow 5 00
(CRESCENT HILL)—*St. Mark's*: Wo. Aux., Gen. 7 50

St. Paul's: Mrs. Annie M. Robinson, Gen., \$25; Wo. Aux., Sp. for Rev. S. H. Littell, Hankow, \$5. 30 00

Charles H. Pettet, for "W. F. Pettet" scholarship in St. John's School, Africa 25 00

Worthington Robinson, Sp. for Church Extension Fund, Porto Rico. 2 00

PADUCAH—*Grace*: Wo. Aux., Gen. 20 00
SHELBYVILLE—*St. James's*: Gen. 5 00

Lexington

Ap. \$48.40; Sp. \$25.00

COVINGTON— <i>Trinity Church</i> : Gen....	10 00
Miss M. E. Parker, Sp. for Bishop Rowe, Alaska.....	25 00
FRANKFORT— <i>Ascension</i> : Gen.....	34 04
NEWPORT— <i>St. Paul's</i> : Morning S. S., Gen.	4 36

Long Island

Ap. \$2,383.86; Sp. \$71.65

ASTORIA— <i>St. George's</i> : Sp. for the famine stricken in Shanghai.....	10 65
BROOKLYN (HEIGHTS)— <i>Grace</i> : Sp. for Miss Woods's Chinese Library, Wuchang, Hankow.....	20 00
(HEIGHTS) — <i>St. Ann's</i> : Frn., \$1,813.58; Bishop Root's work, Hankow, \$50; China, \$10; Africa, \$10; Japan, \$10; Mexico, \$10; Cuba, \$10; Brazil, \$8; Haiti, \$7.....	1,928 58
<i>St. John's Hospital Chapel</i> : Gen....	17 89
(BLYTHEBOURNE)— <i>St. Jude's S. S.</i> : \$6.30, "Mrs. J. G.," \$5, Gen.....	11 30
(DYKER HEIGHTS)— <i>St. Philip's S. S.</i> : Gen.....	3 13
<i>Trinity Church</i> : Gen.....	3 57
"A Friend," Gen.....	100 00
H. E. Pierrepont, Sp. for Church Extension Fund, Porto Rico.....	25 00
Miss S. W. Bacon, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	2 00
Miss Mary B. Hart, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
Mrs. George Read and Miss Read, \$2, Mrs. T. R. French, \$2, Mrs. Sarah Bontell, \$1, Mrs. M. B. Melish, \$1, Mrs. J. H. Melish, \$2, Sp. for Boone College Library Fund, Hankow	8 00
FLUSHING— <i>St. George's</i> : Dom., \$2; Frn., \$168.57; Wo. Aux., Sp. for one day's support, St. Agnes's Hospital, Raleigh, North Carolina, \$5.....	175 57
GARDEN CITY— <i>Cathedral of the Incarnation S. S.</i> : for the "Dean Cox" scholarship in Boone College, Wuchang, Hankow.....	50 00
GLEN COVE— <i>St. Paul's S. S.</i> : Gen....	43 70
HOLLIS— <i>St. Gabriel's S. S.</i> : Gen....	5 00
ISLIP— <i>St. Mark's</i> : for work among Colored People.....	27 35
PORT JEFFERSON— <i>Christ Church</i> : Gen.....	17 81
SAG HARBOR— <i>Christ Church</i> : for work among Colored People.....	3 50
SEAFORD— <i>St. Michael and All Angels</i> : Gen.	1 46

Los Angeles

Ap. \$238.20; Sp. \$10.00

LONG BEACH— <i>St. Luke's</i> : Dom. and Frn.....	27 65
LOS ANGELES— <i>St. John's</i> : Dom.....	90 00
MONTECITO— <i>All Saints</i> : Gen.....	5 50
PASADENA (SOUTH) — <i>St. Andrew's</i> : Dom. and Frn.....	56 75
SAN DIEGO— <i>St. Paul's</i> : Gen.....	46 35
SAN PEDRO— <i>St. Peter's</i> : Dom. and Frn.....	11 95
SANTA BARBARA— <i>Trinity Church</i> : Mrs. B. J. Davis, Sp. for Famine Fund, Shanghai	10 00

Louisiana

Ap. \$72.57; Sp. \$29.00

HOUMA— <i>St. Matthew's</i> : Wo. Aux., Dom., \$1; Frn., \$1.25; Junior Aux., Sp. for Junior class-rooms, St. Paul's College, Tokyo, \$4.....	6 25
LAUREL HILL— <i>St. John's</i> : Wo. Aux.,	

Dom., \$1.85; Frn., \$1.90.....	3 75
NEW ORLEANS— <i>Christ Church</i> : Wo. Aux., Frn., 10 cts.; S. S., Sp. for Alaska, \$5.....	5 10
<i>Grace</i> : Wo. Aux., Frn.....	25
<i>St. Paul's</i> : Wo. Aux., Mrs. Evans's salary, Alaska, \$1; Frn., \$11.10; Gen., \$12.50.....	24 60
<i>St. Andrew's</i> : Dom. and Frn.....	5 21
<i>Trinity Church</i> : Wo. Aux., Frn.....	5 00
United S. S. service, held in Christ Church Cathedral, Junior Aux., Gen. St. FRANCISVILLE— <i>Grace</i> : Dom. and Frn.....	20 26
SHREVEPORT— <i>St. Mark's</i> : Wo. Aux., Sp. for Archdeacon Stuck, Alaska... MISCELLANEOUS—Junior Aux., Gen...	7 95
	20 00
	3 20

Maine

Ap. \$33.93; Sp. \$5.00

GARDINER— <i>Christ Church</i> : Frn.....	33 93
MISCELLANEOUS—Wo. Aux., Sp. for Rev. William R. Savage, Blowing Rock, Asheville.....	5 00

Marquette

Sp. \$40.10

HOUGHTON— <i>Trinity Church</i> : Mrs. F. J. Hubbard, Sp. toward furnishing new school at Soochow, Shanghai, for Rev. B. L. Ancell.....	25 00
Wo. Aux., Sp. for Soochow Equipment Fund, Shanghai.....	13 10
MARQUETTE— <i>St. Paul's</i> : Sp. for Rev. B. L. Ancell, toward furnishing school at Soochow, Shanghai, \$1; Mrs. Sidney Adams, Sp. for Soochow Equipment Fund, Shanghai, \$1.....	2 00

Maryland

Ap. \$2,343.42; Sp. \$196.24

ANNE ARUNDEL CO. (ANNAPOLIS)—J. Wirt Randall, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico..	2 00
BALTIMORE— <i>Ascension</i> : Sp. for Church Extension Fund, Porto Rico, \$1; Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$1.....	2 00
<i>Emmanuel Church</i> : Dom., \$153; Frn., \$1,120.33; Wo. Aux., Indian Teacher, South Dakota, \$100; "Alfred M. Randolph" (Graduate) scholarship, South Dakota, \$60; Mexico, \$100; "Helen Whitridge" scholarship, Church Training-school, Shanghai, \$25; Dom., \$150; Frn., \$150; Sp. for "J. H. Eccleston" scholarship, St. Mary's Orphanage, Shanghai, \$15.....	1,873 33
<i>Grace</i> : Dom. and Frn.....	355 00
<i>Church of Our Saviour</i> : Gen.....	32 18
<i>St. Andrew's</i> : Frn., \$51.50; Sp. for Rev. Mr. Welbourn's work, Tokyo, \$1.50; S. S., Gen., \$6.50....	59 50
Miss Edith Duer, Sp. for Famine Fund, Shanghai.....	25 00
W. F. Ingle, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico..	25 00
Charles Hunt, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
"A Friend," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico..	1 00
Edwin Schenck, Sp. for Church Extension Fund, Porto Rico.....	2 00
Benjamin H. and Anne R. Finch Frayser, Thank-offering, Wo. Aux., Gen.....	2 00
Llewellyn Miller, Sp. for Famine Fund, Shanghai, \$25; Sp. for "Mary Summers Miller" bed in St. Mary's Orphanage, Shanghai, \$30.....	55 00
Randolph Barker, Jr., Sp. for Church	

Extension Fund, Porto Rico.....	2 50	Mrs. Guy Lowell, Wo. Aux., Sp. for font, for St. John's-in-the-Wilder- ness, Koyukuk, Alaska.....	40 00
Edward N. Rich, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00	Mrs. Charles F. Wentworth, Sp. for Chinese Famine Fund, Shanghai....	5 00
H. W. Atkinson, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00	CAMBRIDGE—St. John's Memorial: Frn. Christ Church: Frn., \$320.05; Sp. for Archdeacon Hughson, Asheville, \$109.60; "A Lady," Wo. Aux., Sp. for Alaska, at discretion of Miss C. M. Carter, \$2.....	1 00 431 65
George R. Gaither, Sp. for Church Extension Fund, Porto Rico.....	2 00	"E. E. D.," Sp. for famine sufferers, Shanghai.....	12 00
"A Member," Wo. Aux., Gen.....	10 00	DEDHAM—St. Paul's: Wo. Aux., salary of Miss Woodruff, Africa.....	5 00
BALTIMORE Co. (MT. WASHINGTON)— St. John's: Junior Aux., Sp. for Bishop Griswold, Salina, \$2.91; Sp. for Bishop Brooke, Oklahoma and Indian Territory, \$2.93; Sp. for Bishop Kendrick, New Mexico and Arizona, \$2.25; Sp. for Bishop Van Buren, Porto Rico, \$2.70; Sp. for Bishop McKim, Tokyo, \$1.45; Sp. for Bishop Graves, Laramie, \$10; Sp. for Bishop Horner, Asheville, \$7; Sp. for Bishop Rowe, Alaska, \$5....	34 24	FRAMINGHAM (SOUTH)—St. Andrew's S. S.: Sp. for Church Extension Fund, Porto Rico.....	2 40
(CATONVILLE)—St. Timothy's: Wo. Aux., Gen.....	4 00	GROTON—Groton School Chapel: work in South Dakota.....	39 50
(TOWSON)—Marguerite P. Powers, Sp. for Bishop Van Buren's Hospi- tal, Porto Rico.....	1 00	HAVERHILL—Trinity Church: Frn....	62 56
CARROLL Co. (WESTMINSTER)—Ascen- sion: Dom. and Frn.....	2 00	LEXINGTON—Church of Our Redeemer S. S.: Sp. for Church Extension Fund, Porto Rico.....	3 00
FREDERICK Co. (FREDERICK) — All Saints': "Five Cent Collection," Wo. Aux., Indian, \$3.75; Mexico, \$5; Frn., \$6.75.....	15 50	LOWELL—St. Anne's: Mrs. Harriet L. Chambre, Sp. for starving sufferers from great famine in Shanghai....	25 00
HOWARD Co.—Mt. Calvary: Gen.....	2 16	LYNN—St. Stephen's: Gen., \$68.81; Wo. Aux., salary of Miss Woodruff, Africa, \$15.....	83 81
(HIGHLAND)—St. Mark's: Gen.....	4 25	Wo. Aux., Sp. at discretion of Miss C. M. Carter, Alaska (of which Rev. E. J. Dennen, \$10).....	35 50
(ELKBRIDGE)—Richard C. Norris, Sp. for Church Extension Fund, Porto Rico.....	2 00	"Mrs. J. B.," Sp. for China Famine Relief Fund, Shanghai.....	5 00
		MALDEN—St. Paul's S. S.: Gen.....	7 89
		NATICK—St. Paul's: Sp. for California Church Rebuilding Fund.....	20 30
		NEW BEDFORD—Henry H. Crapo, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
		Mrs. Horatio Hathaway, Wo. Aux., Sp. for Alaska, at discretion of Miss C. M. Carter.....	100 00
		NEWBURYPORT—St. Paul's: "A Mem- ber," Wo. Aux., Frn.....	100 00
		"Friends," Sp. for relief of famine sufferers, Shanghai.....	100 00
		NEWTON (WABAN)—Church of the Good Shepherd: Emily Elizabeth Piser, Bishop Roots's work, Hankow. (LOWER FALLS)—St. Mary's: Dom., \$5; Frn., \$5; Gen., \$40.....	5 00 50 00
		(HIGHLANDS)—St. Paul's: Dom., \$3; Frn., \$82.78.....	85 78
		QUINCY—Christ Church S. S.: Alaska. SALEM—Grace: Gen., \$44.65; W. C. Endicott, Sp. for San Francisco Church Rebuilding Fund, \$10.....	7 80 54 65
		George M. Whipple, Sp. for San Francisco Church Rebuilding Fund..	2 00
		SAUGUS—St. John's: Dom., \$1.87; Frn., \$1.63.....	3 50
		WALTHAM—Ascension S. S.*: Gen....	50
		Christ Church: Sp. for San Fran- cisco Churches.....	11 25
		MARLBOROUGH—Holy Trinity Church S. S.: Gen.....	10 33
		SOUTHBOROUGH—St. Mark's S. S.: Gen.....	4 00
		HUDSON—St. Luke's S. S.: Gen.....	14 85
		CANTON—Trinity Church S. S.: Gen. STOUGHTON—Trinity Church S. S.: Gen.....	16 81
		SHARON—St. John's S. S.: Gen.....	
		NEWTON (LOWER FALLS)—St. Mary's S. S.: Gen.....	
		NEWTON—Grace S. S.: Gen.....	
		WELLESLEY—St. Andrew's S. S.: Gen.	
		WINCHESTER—Epiphany S. S.....	
		MEDFORD—Grace S. S.....	
		WOBURN—Trinity Church S. S.: all Sp. for children's ward, St. Luke's Hospital, Tokyo.....	
		MISCELLANEOUS—Wo. Aux., Colored	

Massachusetts

Ap. \$4,668.17; Sp. \$820.11

BEACHMONT—St. Paul's: Gen.....	3 44
BOSTON—Ascension: Sp. for Bishop Brooke, Oklahoma.....	6 79
Emmanuel Church: Dom. and Frn., \$1,700; Miss A. T. Reynolds, Gen., \$15; Mrs. Guy Lowell, Sp. for Dr. Street, Kyoto, balance cost of surgi- cal instruments, memorial to Dr. John Homans, \$10.....	1,725 00
(WEST ROXBURY)—Emmanuel Church: Gen.....	8 00
Church of Our Saviour: Dom., \$176.55; Frn., \$2.50.....	179 05
(DORCHESTER)—St. Mark's: Gen.....	24 08
Rev. G. L. Paine, Sp. for China Famine Fund, Shanghai.....	10 00
St. Paul's: Gen., \$1,691.62; Wo. Aux., "A Lady," Sp. for Miss C. M. Carter, at her discretion, \$10.....	1,701 62
Ascension and St. Stephen's S. S.'s: Gen., \$5.46; Sp. for Dr. Street, Kyoto, \$5.46.....	10 92
Trinity Church: Wo. Aux., "A Member," Sp. for Bishop Mann, North Dakota.....	100 00
Mrs. Arthur Cheney, Wo. Aux., Sp. for work in Alaska at discretion of Miss C. M. Carter, \$50; Sp. for three yearly subscriptions, at \$10 per year, for St. John's-in-the-Wilderness, Alaska, \$30.....	80 00
"E. T. M.," Wo. Aux., Sp. for Alaska, at discretion of Miss C. M. Carter... (ROXBURY)—(In Memoriam), Sp. for Relief Fund, for starving, Shang- hai.....	25 00 10 00
BROOKLINE—All Saints': "A Member," Wo. Aux., Gen.....	15 00
Church of Our Saviour: Wo. Aux., salary of Miss Woodruff, Africa, \$52; "A Member," Wo. Aux., Sp. for Rev. S. H. Littell, Hankow, \$5..	57 00

People, Asheville, \$50; interest on Bishop Brooke Fund, salary of Miss Woodruff, Africa, \$35.30; Memorial to Mrs. Wilson, for support of Bible-woman, Shanghai, \$43; Sp. at Miss C. M. Carter's discretion, Alaska (of which Frances B. Townsend, \$10, Mrs. O'Neil, \$3, Sarah M. Gray, \$5), \$18; Wo. Aux., "Friends," Sp. for bag attachment to seine, for Rev. Nathan Matthews, Cape Mount, Africa, \$5; Wo. Aux., "A Friend," Sp. for scholarship, Holy Trinity Orphanage, Tokyo, \$30....	181 30	Mexico, \$5; Frn., \$10.....	15 00
		MISCELLANEOUS—Wo. Aux., salary of Miss Cuddy, San Juan, Porto Rico..	50 00
Minnesota			
<i>Ap. \$233.29; Sp. \$176.10</i>			
ALBERT LEA—Christ Church: Gen....	12 33		
BIRCH COULEE—Gen.....	3 00		
FARIBAULT—Our Merciful Saviour Cathedral: Gen.....	56 59		
St. Mary's Hall: Gen., \$50; for "Cornelia Whipple" scholarship, St. Mary's Hall, Shanghai, \$50; Sp. for Osuga Orphanage, Tokyo, \$25.....	125 00		
Shattuck School: Chapter of Church Students' Missionary Association, Sp. for erection of a chapel for Tokyo University	10 00		
LITCHFIELD—Trinity Church: Gen....	8 51		
MANKATO—St. John's: Gen.....	20 00		
MINNEAPOLIS—Christ Church S. S.*: Gen.....	50		
Children's meeting, Sp. for Church Extension Fund, Porto Rico.....	16 94		
H. R. Lyon, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.	10 00		
OWATONNA—St. Paul's: "Thank-offering," Sp. for nurses' quarters at St. Luke's Hospital, Tokyo.....	2 50		
RUSHFORD—H. M. Smith, Sp. for Chinese Famine Relief Fund, Shanghai	10 00		
ST. PAUL—St. Clement's: \$24.60, S. S., \$4.06, Gen.; Junior Aux., Sp. for work in children's ward, Elizabeth Bunn Memorial Hospital, Wuchang, Hankow, \$20.....	48 66		
(MERRIAM PARK)—St. Mary's: \$18, Wo. Aux., \$7, Sp. for Church Extension Fund, Porto Rico.....	25 00		
W. G. Whitehead, Sp. for Church Extension Fund, Porto Rico.....	5 00		
STILLWATER—Mr. and Mrs. Robert Slaughter, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00		
WINDOM—Church of the Good Shepherd: Gen.....	3 70		
MISCELLANEOUS—Sp. for stipend of Rev. J. V. Alfvegren.....	41 66		
Mississippi			
<i>Ap. \$15.50; Sp. \$2.00</i>			
ABERDEEN—St. John's: Junior Aux., Gen.....	1 40		
CARROLLTON—Grace Church Missionary Society: Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	2 00		
COMO—Holy Innocents: Gen.....	95		
CORNISH—St. Paul's: Gen.....	7 85		
IUKA—Church of Our Saviour: Gen....	5 30		
Missouri			
<i>Ap. \$450.71; Sp. \$31.00</i>			
COLUMBIA—Calvary: Frn.....	22 94		
ROLLA—Christ Church: Gen.....	7 60		
ST. LOUIS—All Saints: Gen.....	16 50		
Christ Church Cathedral: Colored..	150 00		
Holy Communion: Sp. for famine stricken, Shanghai.....	21 00		
St. George's: Colored.....	12 92		
St. Peter's: Dom., \$101; Frn., \$124.	225 00		
St. Stephen's: Gen.....	15 75		
W. R. Donaldson, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	10 00		
Nebraska			
<i>Ap. \$6.08</i>			
CREIGHTON—St. Mark's: Gen.....	3 22		
NIOBRARA—St. Paul's: Gen.....	2 86		

Michigan

Ap. \$1,307.80; Sp. \$1,723.15

ALMA—St. John's: Gen.....	5 42
ANN ARBOR—St. Andrew's: Dom. and Frn.	201 79
BAY CITY (WEST)—Grace: Gen.....	4 22
Trinity Church: Wo. Aux., Alaska..	5 00
DEARBORN—Christ Church: Dom. and Frn.	2 00
DETROIT—Christ Church: Wo. Aux., Alaska, \$35; St. Paul's School, Lawrenceville, Southern Virginia, \$25..	60 00
Grace: Dom., \$77.66; Frn., \$77.65; Alaska, \$50; Honolulu, \$25; Japan, \$25; Sp. for Archdeacon Hughson's work for whites, Asheville, \$9.....	264 31
Church of Our Saviour: Gen.....	3 18
St. Andrew's: Wo. Aux., Alaska, \$15; Philippines, \$3; Gen., \$5.....	23 00
St. John's: Dom., \$289.45; Frn., \$326.39; S. S., Sp. for Mrs. Littell's work, Hankow, \$20.....	635 84
St. Matthew's: Gen.....	32 00
General H. G. Sharpe, \$10, Captain Amos A. Fries, \$4, Miss Theresa Erickson, \$1, Sp. for engineer bell in chime of Cathedral of St. Mary and St. John, Manila, Philippine Islands.	15 00
DEXTER—St. James's: Gen.....	3 00
FLINT—St. Paul's: Gen.....	44 80
GRASS LAKE—St. Mary's: Gen.....	7 06
OWOSSO—Christ Church: "A Friend," Sp. for Miss M. E. Wood, toward library, Hankow.....	5 00
PONTIAC—All Saints: Gen.....	45 18
MISCELLANEOUS—Wo. Aux., Sp. for Mrs. Littell's fund, for building of Training-school for Bible-women, Hankow	1,674 15

Michigan City

Ap. \$13.50; Sp. \$11.00

COLUMBIA CITY—Gen.	10 00
FORT WAYNE—Trinity Church: Junior Aux., Sp. for Junior class-rooms, St. Paul's College, Tokyo, \$10; Sp. for baby organ, Wakamatsu, Tokyo, \$1	11 00
LOGANSPOUT—Trinity Church: Junior Aux., Gen.....	3 50

Milwaukee

Ap. \$464.49; Sp. \$127.00

KENOSHA—St. Matthew's: Frn.....	28 00
LA CROSSE—Christ Church: Gen.....	13 00
MADISON—Grace: Dom.....	86 56
MILWAUKEE—St. John's: "A Churchman," Sp. for famine sufferers, Shanghai	25 00
St. Paul's: Gen., \$200; China, \$32.68; Sp. for Rev. Mr. Littell's work, Hankow, \$100.....	332 68
W. H. Thomas, Sp. for Bishop Scadding, Oregon, \$1; Sp. for Famine Fund, Shanghai, \$1.....	2 00
RACINE—Immanuel Church: Gen.....	2 25
St. John's Collegiate Chapel: Frn....	37 00
WATWATOSA — Miss Minnie Goodnow,	

Acknowledgments

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Newark

Ap. \$520.46; Sp. \$515.75	
BELLEVILLE— <i>Christ Church</i> : Gen., \$7.34; Woman's Guild, Sp. for Dr. Street's work in hospital, Kyoto, \$2.	9 34
BLOOMFIELD—Maryland Nichols, Junior Aux., Sp. for St. Matthew's Hospital, Fairbanks, Alaska.....	25
CHATHAM—William Farley, Gen.....	5 00
EDGEWATER—F. W. Winterbury, Sp. for Church Extension Fund, Porto Rico.....	1 00
ENGLEWOOD— <i>St. Paul's</i> : Junior Aux., St. Augustine's School, Raleigh, North Carolina, \$5; salary of Miss Lawrence, Virginia, \$5; St. Hilda's School, Wuchang, Hankow, \$5.....	15 00
George R. Dutton, Sp. for Church Extension Fund, Porto Rico.....	10 00
HOBOKEN (WEST)— <i>St. John's</i> : Frn.....	47 93
Richard Stevens, Sp. for Church Extension Fund, Porto Rico.....	10 00
MADISON— <i>Grace S. S.*</i> : Gen.....	50
MONTCLAIR— <i>St. John's</i> : Gen.....	117 68
St. Luke's: Sp. for fund to provide large accommodations for Boone School, Wuchang, Hankow.....	20 00
NEWARK— <i>St. Barnabas's</i> : Gen.....	18 50
Trinity Church: Anna B. Duryee, \$25, "Anonymous," \$10, Sp. for San Francisco Church Rebuilding Fund.....	35 00
ORANGE (EAST)— <i>Christ Church</i> : Young Women's Bible-class, Sp. for St. Matthew's Church, San Mateo, California.....	10 00
Epiphany Mission: Gen.....	7 82
(SOUTH)— <i>Holy Communion</i> : Sp. for Archdeacon Hughson, Asheville, \$83.22; Sp. for Archdeacon Hughson, Asheville, North Carolina, to endow his hospital, \$100; Sp. for Archdeacon B. M. Spurr's work, West Virginia, \$124.28.....	307 50
(EAST)—"B," Sp. for Rev. J. L. Russell, Lawrenceville, Southern Virginia, \$100; Sp. for Church Extension Fund, Porto Rico, \$10.....	110 00
H. T. Van Nostrand, Sp. for Church Extension Fund, Porto Rico.....	5 00
PATERSON—W. J. Lockwood, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$2.50; Sp. for Church Extension Fund, Porto Rico, \$2.50..	5 00
RAMSEY— <i>St. John's</i> : Gen.....	7 87
SUMMIT— <i>Calvary</i> : Gen., \$291.82; Mexican Missions, \$1.....	292 82

New Hampshire

Ap. \$419.82; Sp. \$25.81

CONCORD— <i>St. Paul's</i> : Gen., \$30; Wo. Aux., Sp. for Rev. S. H. Littell, Hankow, for Training-school Fund, \$10..	40 00
St. Paul's School: Gen.....	96 41
HANOVER— <i>St. Thomas's</i> : Frn.....	10 86
KEENE—Rev. Edward A. Renouf, D.D., Dom., \$25; Colored People, \$100; Indian, \$25; Alaska, \$25; Frn., \$25; Brazil and Cuba, \$10; Sp. for Bishop Rowe, Alaska, \$15.....	225 00
MILFORD— <i>Church of Our Saviour S. S.</i> : Sp. for Bishop Van Buren's work in Porto Rico.....	81
PORTSMOUTH— <i>St. John's</i> : through "A. L. E." Frn.....	40 00
TILTON— <i>Trinity Church</i> : Gen.....	10 00
WOODSVILLE— <i>St. Luke's Mission</i> : Gen.	5 55
MISCELLANEOUS—Wo. Aux., Gen.....	17 00

New Jersey

Ap. \$1,316.96; Sp. \$107.00

ATLANTIC CITY— <i>Ascension</i> : Wo. Aux., Dom., \$1; Frn., \$1; Indian, \$1; Col-	
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ored, \$1.....	4 00
BEVERLY— <i>St. Stephen's</i> : Wo. Aux., Dom., \$5; salary of Kimura San, Kyoto, \$4.50.....	9 50
BOUND BROOK— <i>St. Paul's</i> : Frn.....	43 00
DUNELLEN— <i>Holy Innocents'</i> : Frn.....	8 05
ELIZABETH— <i>Christ Church</i> : Miss K. G. Melville, Wo. Aux., Gen.....	40 00
Trinity Church: Dom. and Frn., \$93.42; Mrs. Thomas R. White, Sp. for Boone College Library Fund, Hankow, \$5.....	103 42
FLORENCE— <i>St. Stephen's</i> : Gen.....	18 00
LAKEWOOD— <i>All Saints' Memorial</i> : Gen.....	146 24
Marie J. Bois, Sp. for Famine Fund, Shanghai.....	5 00
LAMBERTVILLE— <i>St. Andrew's</i> : St. Agnes's Band, Sp. for Archdeacon Hughson's work in Asheville.....	10 00
LITTLE SILVER— <i>St. John's Chapel</i> : Colored.....	6 00
MORRISTOWN— <i>Trinity Church</i> : "A Friend," Gen.....	20 00
MOUNT HOLLY— <i>St. Andrew's</i> : Frn., \$6.92; S. S. work in Brazil, \$20; Sp. for Archdeacon Hughson's work among mountaineers of Asheville, \$20.....	46 92
NEW BRUNSWICK— <i>Christ Church</i> : Dom., \$106.70; Alaska, \$21.20; Gen., \$5; Wo. Aux., Junior Aux., Alaska, \$3; St. Paul's School, Lawrenceville, Southern Virginia, \$3; salary of Kimura San, Tokyo, \$5; Wo. Aux., Sp. for Deaconess Carter, Alaska, for her work at St. John's-in-the Wilderness, \$30.....	173 90
St. John the Evangelist's: Dom., \$50; Frn., \$50; Gen., \$132.30.....	232 30
C. J. Carpenter, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$5; Sp. for Church Extension Fund, Porto Rico, \$5.....	10 00
"E. P." Sp. for Church Extension Fund, Porto Rico.....	2 00
PALMYRA—Rev. J. McA. Harding, Gen.	5 00
PLAINFIELD— <i>Grace</i> : Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia (of which "M. E. T.," \$10, Mrs. Dexter Tiffany, \$10), \$20; "F. T." Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$10.....	30 00
Heavenly Rest: Frances A. Thompson, Dom., \$10; Frn., \$10; S. S.,* Gen., 50 cts.....	20 50
Mrs. Dexter Tiffany, Wo. Aux., Gen. "Members of Kiukiang Prayer League," Wo. Aux., Sp. for Rev. A. R. Van Meter's work, Hankow.....	5 00
RED BANK—Mrs. L. S. Thompson, Sp. for San Francisco Church Rebuilding Fund.....	5 00
ROSELLE— <i>St. Luke's S. S.</i> : work in North Carolina.....	3 50
SALEM— <i>St. John's</i> : Wo. Aux., "Bishop Odenheimer" (In Memorial) scholarship, Trinity Divinity-school, Tokyo	5 00
SHEDAKER— <i>Chapel of Our Redeemer</i> : Gen.....	5 00
SHREWSBURY— <i>Christ Church</i> : Colored.	11 20
SOMERVILLE— <i>St. John's</i> : Dom.....	31 15
Harry A. Smith, Sp. for Church Extension Fund, Porto Rico.....	5 00
SOUTH AMBOY— <i>Christ Church</i> : Dom., \$2; Indian, \$14; Colored, \$17.26; Frn., \$6; Gen., \$115.....	154 26
TRENTON— <i>Christ Church</i> : Frn.....	35 00
St. Michael's: Gen.....	53 37
WOODBURY— <i>Christ Church</i> : Dom., \$76.20; Frn., \$70.45; "A Member," Wo. Aux., Mrs. Hooker Memorial School, Mexico, \$10.....	156 65
MISCELLANEOUS—Wo. Aux., Sp. for Rev. S. H. Littell, Hankow, for	

Building Fund.....	5 00	School, Lawrenceville, Southern Virginia, \$25; Sp. for St. Augustine's School, Raleigh, North Carolina, \$25; Mrs. Wilkes, St. Augustine's League, Sp. for Good Samaritan Hospital, Charlotte, North Carolina, \$10; Miss Margaret Lawrence, St. Augustine's League, Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25; Foreign Committee, "A Member of Woman's Missionary Society," Sp. to equip a bed in hospital, Kyoto, \$55; Niobrara League, Mrs. Kingsland, for "Cornelius Kingsland Memorial" (Graduate) scholarship, South Dakota, \$60; "A Parishioner," Sp. for relief of sick, Hankow, \$100.....	2,970 00
"Ten Per Cent." Sp. for starving Chinese, Shanghai.....	5 00	<i>Heavenly Rest</i> : Mr. and Mrs. Edward B. Sexton, "Thank-offering," Gen., \$150; Mrs. Theodore Connolly, Gen., \$1.....	151 00
New York			
<i>Ap.</i> \$35,272.83; <i>Sp.</i> \$5,076.90			
BRONXVILLE—Miss Lundy, Sp. for Chinese Famine Fund, Shanghai....	5 00	<i>Holy Apostles</i> : St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$37; "A Member," Niobrara League, "R. C. Rogers" scholarship, \$80; "J. P. Lundy" scholarship, \$60; both in St. Mary's School, South Dakota..	157 00
CROTON FALLS—"F. H. C." Sp. for Chinese Famine Fund, Shanghai....	5 00	<i>Holy Communion</i> : Wo. Aux. Frn....	30 00
DOBBS FERRY— <i>Zion</i> : Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	10 00	<i>Incarnation</i> : Dom., \$3,700.90; Frn., \$846.44; Gen., \$6,760; Niobrara League, "William Mercer Grosvenor" (Graduate) scholarship, South Dakota, \$60; Mrs. F. U. Paris, Sp. for San Francisco Rebuilding Fund, \$50.11, \$417 34	
FIELDHOM — <i>St. Catharine's</i> : Gen.....	17 00	(KINGSBRIDGE) — <i>Mediator</i> : Wo. Aux., Sp. for Rev. S. Harrington Littell's work, Hankow, \$40; Sp. for new church, Chihuahua, Mexico, \$10.....	50 00
HOPWELL JUNCTION — <i>Resurrection</i> : Frn.	131 00	<i>Resurrection</i> : Wo. Aux., Sp. for Chinese Famine Fund, Shanghai, \$8; St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$5; Junior Aux., Gen., \$12.98.....	25 98
HYDE PARK-ON-HUDSON— <i>St. James's</i> : Gen.	6 28	<i>St. Agnes's</i> : Wo. Aux., Dom., \$40; Sp. for Deaconess Clara M. Carter, Alaska, \$25; Sp. for Alaska, at Miss Carter's discretion, \$10.....	75 00
KINGSTON— <i>Holy Cross</i> : \$5; Sp. for Holy Cross Catechism, \$5; Sp. for Bishop Roots, Chinese Famine Fund, Shanghai.....	10 00	(KINGSBRIDGE)— <i>St. Alban's</i> : work among Colored People, \$4.69; Frn., \$4.20; S. S., Gen., \$3.18.....	12 07
Gen.	5 00	<i>St. Ambrose's</i> : Gen.....	5 00
MT. VERNON— <i>Trinity Church</i> : Gen....	35 00	(MORRISANIA)— <i>St. Ann's</i> : Wo. Aux., Frn.	10 00
NEWBURGH— <i>St. George's</i> : Indian....	15 32	<i>St. Augustine's</i> : (of which Missionary Guild, \$44.60), Dom., \$23.57; Frn., \$23.58.....	47 15
NEW ROCHELLE— <i>Trinity Church S. S.</i> : Gen.	7 00	<i>St. Bartholomew's Parish House</i> : Japan, \$8.84; Philippines, \$22.79... <i>St. Bartholomew's</i> : Wo. Aux., support of four beds in Elizabeth Bunn Hospital, Wuchang, Hankow, \$120; salary of deaconesses, Brazil, \$50; Wo. Aux., St. Augustine's League, Sp. for Archdeacon Hughson's work, Asheville, \$50; S. S., Sp. for St. John's-in-the-Wilderness, Alaska, \$1.25.....	221 25
NEW YORK— <i>All Angels</i> : Gen.....	374 42	<i>St. George's</i> : Woman's Branch, Missionary Society, for support of bed, St. James's Hospital, Gankin, Hankow, \$50; "Mary Emma Jeanet" scholarship, Girls' Training Institute, Africa, \$25; Mrs. Lorillard Spencer's Mission Class, Sp. for library, Boone College, Wuchang, Hankow, \$25....	100 00
<i>Beloved Disciple</i> : Gen.....	71 65	<i>St. James's</i> : Sp. for Boone College, Wuchang, \$110; Mrs. Ferris Lockwood, Sp. for San Francisco Church Rebuilding Fund, \$10; Wo. Aux., Frn., \$100; Mexico, \$50; Sp. for S. H. Littell's Building Fund, Hankow, \$50; travelling expenses of Domestic Missionary Bishops, \$105; Sp. for	
<i>Calvary</i> : Brazil, \$28.22; Mexico, 28.21; Cuba, \$28.21; Porto Rico, \$28.21; S. S., Gen., \$2.69; Wo. Aux., Sp. for St. John's-in-the-Wilderness, Alaska (of which Miss Charlotte T. Lane, \$100, Miss Isabella Lawrence, \$10); St. Augustine's League, Sp. for Rev. P. P. Alston, Charlotte, North Carolina, for plumbing in St. Michael's School, \$7; Foreign Missionary Committee, Wo. Aux., salary of Bible-woman, Shanghai, \$50....	282 54		
<i>Christ Church</i> : Frn., \$71.46; Wo. Aux., Sp. for two scholarships, Mr. Spurr's Kindergarten, Moundville, West Virginia, \$50; Sp. for one scholarship and part of another, St. Margaret's School, Boise, \$74.50; Sp. for St. Peter's Hospital, Kyoto, for books, \$10; Wo. Aux., Niobrara League, "Olivia M. Cutting" scholarship, St. Elizabeth's School, South Dakota, \$60; Sp. for Miss Thackara's Hospital, Fort Defiance, Arizona, \$44; Wo. Aux., "Edith Wilmerding" scholarship, Tokyo, \$40; Mrs. R. M. Hoe, St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$60.....	409 96		
(NEW BRIGHTON)— <i>Christ Church</i> : Dom.	5 00		
(RIVERDALE) — <i>Christ Church</i> : Wo. Aux., Sp. for Rev. S. Harrington Littell's work, Hankow.....	25 00		
<i>Church Missions House Chapel</i> : for Kyoto, 74 cts.; Gen., \$1.05.....	1 79		
<i>Epiphany</i> : Dom., \$13; Gen., \$327; Samuel Thorne, Jr., Sp. for salary of Robert A. Kemp, Boone College, Hankow, \$50.....	390 00		
<i>Grace</i> : Dom., \$2,000; Frn., \$25; Gen., \$30; Wo. Aux., "Grace Church" scholarship, St. John's School, Africa, \$25; "Catharine L. Wolfe Memorial" scholarship, St. John's School, Africa, \$25; Sp. for Akita Building Fund, Tokyo, \$35; Sp. for Bishop Brooke, Oklahoma, \$500; Committee on Missions for Colored People, St. Augustine's League, Sp. for Colored ward, Grace Hospital, Morganton, Asheville, \$20; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10; Sp. for St. Paul's			

Mrs. Wetmore, Arden, Asheville, \$50; Sp. for Archdeacon Spurr, West Virginia, \$25; Sp. for Bishop Van Buren, Porto Rico, \$100; Sp. for Rev. O. Parker, Sacramento, \$10; Mrs. Warren, Sp. for Bishop Brown, Arkansas, \$20.....	630 00	Wo. Aux., Mrs. Henderson, travelling expenses of Domestic Missionary Bishop.....	5 00
(FORDHAM)—St. James's: Gen.....	174 60	(RICHMOND)—Wo. Aux., the Misses Moore, Frn.....	5 00
St. John's Chapel: Dom.....	231 00	Wo. Aux., "A Member," travelling expenses of Domestic Missionary Bishop.....	300 00
St. Mark's: Frn.....	47 44	"I. V. C.," Gen.....	25 00
St. Mary the Virgin: Miss Adele Kneeland, Sp. for Rt. Rev. J. W. White, Michigan City, \$100; Sp. for Rt. Rev. E. W. Osborne, Springfield, \$100.....	200 00	Mrs. and Miss Zabriskie, Sp. for Chinese Famine Fund, Shanghai....	110 00
St. Matthews: Dom.....	100 00	Dr. Lemuel B. Bangs, Sp. for Church Extension Fund, Porto Rico.....	5 00
St. Michael's: Dom., \$3; Gen., \$901.82; Sp. for work of Rev. Mr. Mitchell, Bracey, Southern Virginia, 15c; Lewis Ward, \$1, Mrs. W. L. Vincent, \$1, Dr. W. S. Vincent, \$1, Harold Moore, \$1, Mabel A. Moore, \$1, Herbert Moore, \$1, Edna H. Moore, \$1, Gen.....	911 97	"C. A. B.," Gen.....	100 00
St. Thomas's: Dom., \$6,000; Frn., \$3,900; Gen., \$154.40; Wo. Aux., Sp. for Bishop Wells, Spokane (of which for missionary bathroom, \$10), \$118; Sp. for Bishop Mills-paugh, Kansas, \$50; Sp. for Bishop Brown, Arkansas, \$50; Sp. for Bishop Restarick, Honolulu, \$25; Sp. for Archdeacon Hughson, Asheville, \$50; St. Augustine's League, Miss Grace Scoville, Sp. for "St. Thomas" scholarship, "Bishop Payne" Divinity-school, Petersburg, Southern Virginia, \$150; St. Augustine's League, Miss Acker, Sp. for Organ Fund, "Bishop Payne" Divinity-school, Petersburg, Southern Virginia, \$5; Niobrara League, Sp. for Miss Thackara's work, Arizona, \$65; Niobrara League, Missionary Guild, "Substitute" scholarship, St. Elizabeth's School, South Dakota, \$60.....	10,627 40	Miss M. E. Cox, Dom., \$25; Frn., \$25.....	50 00
Transfiguration: Dom. and Frn., \$3,130; St. Augustine's League, Mrs. Lawrence Williams, Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$10.....	3,140 00	"A Friend," for work in Alaska.....	30 00
Trinity Church: Dom., \$148.36; Wo. Aux., work in Mexico, \$1.50; Sp. for Rev. Mr. Littell's Training-school, Hankow, \$2.....	151 86	James J. Goodwin, for Bishop Kinsolving's work, Brazil.....	100 00
Trinity Chapel: Wo. Aux., Sp. for Bishop Wells, Spokane, \$90; Sp. for Christ School, Arden, Asheville, for two scholarships, \$125; Sp. for Rev. Mr. Littell's Training-school, Hankow, \$25; Wo. Aux., Mrs. W. H. Keasberg, Sp. for Christ School, Arden, Asheville, \$10; Missionary Relief Society, Frn., \$5.....	255 00	"A Friend," for missionary work, Kentucky.....	25 00
Zion and St. Timothy's: Wo. Aux., "Two Members," for work in the Philippines, \$2; Wo. Aux., Sp. for Bishop Wells's Clergy Fund, Spokane, \$10; St. Augustine's League, Sp. for scholarship, St. Paul's School, Lawrenceville, Southern Virginia, \$25; St. Augustine's School, Raleigh, North Carolina, \$25; St. Augustine's League, "A Member," Sp. for Organ Fund, "Bishop Payne" Divinity-school, Petersburg, Southern Virginia, \$2; Missionary Chapter, "A Member," Frn., \$50; "Two Members," work in Cuba, \$2; Missionary Chapter, Sp. for Dr. Thompson's life insurance, \$50.....	166 00	Mrs. Mallory, Sp. for Chinese Famine Fund, Shanghai.....	3 00
Wo. Aux., Mrs. J. Hull Browning, Sp. for Rev. Mr. Littell's Training-school, Hankow.....	20 00	Mrs. McCrady, Niobrara League, "Compo" scholarship, St. Mary's School, South Dakota.....	30 00
Wo. Aux., "A Friend," "Mary A. E. Twing" scholarship, St. Mary's School, South Dakota.....	60 00	Mrs. N. G. Ten Broeck, Frn.....	25 00
		Mrs. R. T. Auchmuty, Sp. for Church Extension Fund, Porto Rico.....	1,000 00
		The Misses Wisner, Sp. for Chinese Famine Fund, Shanghai.....	100 00
		C. S. Krans, Sp. for Chinese Famine Fund, Shanghai.....	25 00
		Mrs. Thomas B. Adams, Sp. for E. W. Corliss Memorial, St. Mark's Hospital, Salt Lake City.....	40 00
		Miss Mary I. Stafford, Gen.....	5 00
		"Cash," Sp. for Church Extension Fund, Porto Rico.....	2 00
		E. P. Dutton, Sp. for Church Extension Fund, Porto Rico.....	5 00
		Ellicott D. Curtis, Sp. for Church Extension Fund, Porto Rico.....	10 00
		Rev. H. C. Ackerman, Sp. for Chinese Famine Fund, Shanghai.....	1 00
		Florence A. Loomis, Sp. for Chinese Famine Fund, Shanghai.....	1 00
		OSSINING—Trinity Church: Gen.....	95 00
		Miss Blanche Potter, \$50, Miss Martha Potter, \$50, Sp. for Dr. Street, Kyoto.....	100 00
		PAWLING—Wo. Aux., Sp. for Chinese Famine Fund, Shanghai.....	5 00
		POUGHKEEPSIE—St. Paul's: Dom. and Frn., \$90.77; Sp. for Archdeacon Hughson, Asheville (of which for Archdeacon Hughson, \$5, Grace Hospital, Morganton, \$5), \$10.....	100 77
		RYE—Christ Church: Wo. Aux., Mrs. Titus, Sp. for Hospital of the Good Shepherd, Fort Defiance, Arizona....	5 00
		SAUGERTIES—Wo. Aux., Sp. for Fairbanks Hospital, Alaska.....	5 00
		STAATSBURG—St. Margaret's: Wo. Aux., Sp. for rectory at San Bernardino, Los Angeles.....	1 00
		TUXEDO—St. Mary's: Dom., \$50; Frn., \$50; Colored, \$25; Gen., \$100.....	225 00
		UPPER RED HOOK—Miss Ella Mooney, for "Mooney Memorial" scholarship, St. John's School, Africa.....	25 00
		WAPPINGER'S FALLS—Zion: Dom., \$220; Frn., \$200; scholarship at St. John's University, Shanghai, \$40; scholarship at St. Mary's Hall, Shanghai, \$40.....	500 00
		YONKERS—St. Andrew's Memorial: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona....	60 00
		St. John's: Wo. Aux., Frn.....	10 00
		Mrs. Eva S. Cochran, salary of Domestic Missionary Bishop, \$3,000; Sp. for Bishop Brewer, Montana, \$200; Sp. for Bishop Graves, Laramie, \$200.....	3,400 00
		Mrs. J. H. Clark, Woman's Centennial Committee, Sp. for Bishop	

Aves, for native work, Mexico..... 30 00
 MISCELLANEOUS — *St. Augustine's*
League: Sp. for St. Paul's School,
 Lawrenceville, Southern Virginia,
 \$50; Sp. for St. Augustine's School,
 Raleigh, North Carolina, \$50; Sp.
 for Rev. Richard Bright, Savannah,
 Georgia, \$25; Sp. for Rev. P. P.
 Alston, Charlotte, North Carolina,
 \$25 150 00

North Carolina

Ap. \$343.09; *Sp.* \$50.00

BRISTOW—*St. Mark's*: Wo. Aux., Frn... 15
 BURLINGTON — *St. Athanasius's*: Wo.
 Aux., "Emily Farish Holt" scholar-
 ship, Church Training-school for
 Women, Shanghai..... 50 00
 CHAPEL HILL—*Chapel of the Cross*:
 Dom. and Frn..... 25 00
 CONCORD—*All Saints'*: Gen..... 2 35
 ENFIELD—*Advent*: Gen. (of which Wo.
 Aux., \$4), \$18; Wo. Aux., Alaska,
 \$5; salary of Miss Babcock, Tokyo,
 \$5; Sp. for Woman's Building, Soo-
 chow, Shanghai, \$5..... 33 00
 GREENSBORO—*St. Andrew's*: Wo. Aux.,
 Gen., \$10; Frn., 90 cts.; Sp. for
 Woman's Building, Soochow, Shang-
 hai, \$5; Sp. for Bishop Gray, South-
 ern Florida, \$2..... 17 90
 HENDERSON — *Holy Innocents'*: Gen.,
 \$55.27; Wo. Aux., Sp. for Bishop
 Gray, Southern Florida, \$5..... 60 27
 HILLSBORO—*St. Matthew's*: Wo. Aux.,
 Sp. for Bishop Gray, Southern
 Florida 2 50
 KITTRELL—*St. James's*: Gen..... 2 71
 LOUISBURG—*St. Paul's*: Frn..... 10 00
 MADISON—*St. John's*: Gen..... 7 50
 MAYODAN—*Church of the Messiah*: Gen.
 13 61
 MONROE—*St. Paul's*: Gen..... 10 00
 RALPHIGH — *Christ Church*: Gen.,
 \$64.15; Wo. Aux., salary of Miss
 Babcock, Tokyo, \$10..... 74 15
 Church of the Good Shepherd: Wo.
 Aux., Sp. for "Bishop Cheshire"
 scholarship, Holy Trinity Orphanage,
 Tokyo, \$5; Junior Aux., Sp. for St.
 Paul's School, Beaufort, East Caro-
 lina, \$5..... 10 00
 St. Mary's School: Wo. Aux., Gen.,
 \$1.40; Junior Aux., Sp. for Yoshio,
 Holy Trinity Orphanage, Tokyo, \$3.
 RIDGEWAY—*Church of the Good Shep-*
herd: Wo. Aux., salary of Miss Bab-
 cock, Tokyo, 50 cts.; Sp. for "Bishop
 Cheshire" scholarship, Holy Trinity
 Orphanage, Tokyo, 50 cts..... 4 40
 ROANOKE RAPIDS—*All Saints'*: Gen... 1 00
 ROCKY MOUNT—*Church of the Good*
Shepherd: Wo. Aux., Alaska, \$5;
 Sp. for "Bishop Cheshire" scholar-
 ship, Holy Trinity Orphanage, Tokyo,
 \$5 6 00
 ROWAN CO.—*Christ Church*: Dom. and
 Frn..... 10 00
 TARBORO—*Calvary*: Gen., \$25; Wo.
 Aux., Alaska, \$2; salary of Miss
 Babcock, Tokyo, \$8; Sp. for Bishop
 Gray, Southern Florida, \$3; Sp. for
 "Bishop Cheshire" scholarship, Holy
 Trinity Orphanage, Tokyo, \$5; Jun-
 ior Aux., Sp. for Bishop Rowe,
 Alaska, \$2; Sp. for Yoshio, Holy
 Trinity Orphanage, Tokyo, \$2..... 47 00
 WADESBORO — *Calvary*: Wo. Aux.,
 Alaska 1 00
 WILSON—*St. Timothy's*: Wo. Aux.,
 Frn..... 1 75

Ohio

Ap. \$2,723.89; *Sp.* \$258.00

ASHTABULA—*Grace Memorial*: Gen.... 2 50
 CLEVELAND—*Grace*: Gen..... 15 00

St. James's S. S.: Gen..... 50
St. Paul's: Brooks Society, Wo.
 Aux., salary of Miss Elwin, Shang-
 hai, \$15; "Gregory T. Bedell" scholar-
 ship, \$5; "Julia Bedell" scholar-
 ship, \$10; both in St. John's Univer-
 sity, Shanghai; "Ohio" scholarship,
 St. Elizabeth's School, South Dakota,
 \$20; Cape Palmas, \$10; Laramie,
 \$10 70 00
Trinity Church: Dom., \$1,043.80;
 Frn., \$1,229.57; Mrs. E. W. Oglebay,
 Wo. Aux., Alaska, \$100..... 2,373 37
 (EAST)—*St. Paul's*: China..... 10 00
 Wo. Aux., Sp. for Rev. S. H. Lit-
 tell's Building Fund, Hankow..... 240 00
 CONNEAUT—*St. Paul's*: \$1.50, S. S., \$1,
 Gen..... 2 50
 CUYAHOCA FALLS—*St. John's*: Gen.... 11 09
 DEFIANCE—*Grace*: Gen..... 7 27
 ELYRIA—*St. Andrew's*: Dom..... 7 15
 LIMA—*Christ Church*: "A Member,"
 Frn..... 50 00
 NORWALK—*St. Paul's*: Bishop Aves,
 Mexico, \$40.16; Wo. Aux., salary of
 Miss Elwin, Shanghai, \$5; Alaska,
 \$5; "Julia Bedell" scholarship, St.
 John's University, Shanghai, \$10..... 60 16
 OBERLIN—*Christ Church*: Gen..... 5 00
 PAINESVILLE—*St. James's*: Frn..... 25 00
 SANDUSKY—*Calvary*: Colored People
 of the South..... 5 00
 Children's Missionary Service (joint-
 ly), Calvary, Grace, St. John's and
 St. Luke's Churches, Gen..... 4 35
 TOLEDO—*St. Mark's*: Wo. Aux., "Mrs.
 Clapp Memorial" bed, St. Elizabeth's
 Hospital, Shanghai, \$5; Junior Aux.,
 Alaska, \$10; salary of Miss Elwin,
 Shanghai, \$5..... 20 00
Trinity Church: Rev. W. C. Hopkins,
 Sp. for starving Russians, \$5;
 starving Chinese, Shanghai, \$5; Wo.
 Aux., "Mrs. Clapp Memorial" bed, St.
 Elizabeth's Hospital, Shanghai, \$29;
 "Gregory T. Bedell" scholarship, St.
 John's University, Shanghai, \$10..... 49 00
 MISCELLANEOUS—Toledo Convocation,
 Wo. Aux., "Mrs. Clapp Memorial"
 bed, St. Elizabeth's Hospital, Shang-
 hai 16 00
 Ohio Branch, Junior Aux., Sp. for
 Rev. S. H. Littell, Hankow, for
 Building Fund..... 8 00

Oregon

Ap. \$48.15

ASTORIA—*Holy Innocents'*: Gen..... 19 00
 MEDFORD—*St. Mark's*: Gen..... 2 00
 PORTLAND—*St. Mark's*: Gen..... 17 15
St. Stephen's Pro-Cathedral: Gen... 10 00

Pennsylvania

Ap. \$10,336.57; *Sp.* \$5,407.79

ARDMORE—*St. Mary's*: Gen., \$50;
 through Wo. Aux., "Julia C. Emery"
 scholarship, Orphan Asylum, Cape
 Palmas, Africa, \$7; "Anna M.
 Stevens" scholarship, St. Paul's
 Training Institute, Africa, \$3; In-
 dian Hope Association, Indian, \$5..... 65 00
 BALA—*St. Asaph's*: Frn., \$60.82; Wo.
 Aux., Sp. for S. H. Littell, Hankow,
 for Building Fund, \$20..... 80 82
 BRYN MAWR—*Church of the Redeemer*:
 Frn., \$234.65; Missions in Brazil,
 \$10; Missions in Cuba, \$10; through
 Wo. Aux., "Julia C. Emery" scholar-
 ship, Orphan Asylum, Cape Pal-
 mas, Africa, \$5; "Francesca" scholar-
 ship, High School, Africa, \$5;
 "Kinsolving" scholarship, Brazil, \$5;
 "Philadelphia Wo. Aux." scholar-
 ship, Mexico, \$5; Sp. for Rev. S. H.
 Littell's Building Fund, Hankow (of

which in memory of Alice Elizabeth Walbaum, \$25), \$100; Sp. for Rev. B. L. Ancell, for Soochow, Shanghai, \$10; Sp. for Rev. Allen R. Van Meter's life insurance, \$5.....	389 65	through Wo. Aux., Miss Babcock's salary, Tokyo, \$1; Indian Hope Association, Indian, \$5.....	6 00
CHELTENHAM— <i>St. Paul's</i> : Indian Hope Association, "St. Elizabeth" scholarship, South Dakota.....	5 00	<i>Epiphany Chapel</i> : through Wo. Aux., Sp. for Rev. S. H. Littell's Building Fund, Hankow, \$10; Sp. for Building Fund, St. Paul's College, Tokyo, \$10.....	20 00
CONSHOHOCKEN— <i>Calvary</i> : Gen.....	34 67	(KENSINGTON)— <i>Church of the Good Shepherd</i> : Gen.....	74 00
CYNWYD—Wo. Aux., Sp. for work of Rev. R. E. Wood, Wuchang, Hankow.....	12 00	(MT. AIRY)— <i>Grace</i> : through Wo. Aux., "Philadelphia Wo. Aux." scholarship, Mexico, \$5; Sp. for Johanna, a scholar in a training-school for mission women, Sendai, Tokyo, \$31..	36 00
DOWNINGTON— <i>St. James's</i> : through Wo. Aux., Sp. for Rev. S. H. Littell's Building Fund, Hankow.....	2 00	<i>Holy Apostles'</i> : Gen., \$44.05; Indian Hope Association, Indian, \$5...	49 05
ESSINGTON— <i>St. John the Evangelist's</i> : Dom., \$1.40; Gen., \$1.51.....	2 91	<i>Holy Communion Memorial Chapel</i> : Gen.....	178 64
JENKINTOWN— <i>Church of Our Saviour</i> : Wo. Aux., Sp. for Miss Thackara's work among Indians, \$1; Sp. for Rev. S. H. Littell's Building Fund, Hankow, \$25.....	26 00	<i>Holy Trinity Church</i> : through Wo. Aux., Missionary Bible-class, Sp. for teacher's salary, Jesus del Monte, Cuba, \$25; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; Indian Hope Association, Indian, \$151.....	181 00
LANSDOWNE— <i>St. John the Evangelist's</i> : Frn., \$31.45; through Wo. Aux., Sp. for Foreign Life Insurance Fund, \$1.....	32 45	<i>Mediator Chapel</i> : Gen.....	83 28
NEWTON— <i>St. Luke's</i> : Gen.....	18 00	(OVERBROOK)— <i>Memorial Church of St. Paul</i> : Dom.....	70 16
NORRISTOWN— <i>All Saints'</i> : Frn., \$5; "S." Frn., \$30; Indian, \$10; Colored, \$10.....	55 00	(WEST)— <i>Church of the Saviour</i> : Sp. for Bishop Wells, Spokane, \$75; Wo. Aux., Sp. for Church Building Fund, Pelotas, Brazil, \$10; Willing Circle of King's Daughters, Sp. for Rev. Allen Van Meter's work in Kiukiang, Hankow, \$50.54.....	135 54
PHILADELPHIA— <i>Advent</i> : Frn.....	4 61	<i>Prince of Peace Chapel</i> : through Wo. Aux., Sp. for "John W. Wood" scholarship, Guantanamo, Cuba.....	5 00
<i>Advocate Memorial</i> : Gen., \$62.90; Wo. Aux., Kinsolving Divinity, Brazil, \$5; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5...	72 90	<i>Resurrection</i> : Brazil.....	51 50
<i>Annunciation</i> : Dom., \$22.10; Sp. for Bishop E. W. Osborne, D.D., Springfield, \$10.....	32 10	<i>St. Ambrose's</i> : "A Member," Gen.....	1 00
<i>Ascension</i> : through Wo. Aux., Miss Babcock's salary, Tokyo, \$4; Sp. for Foreign Life Insurance Fund, \$4; Sp. for Rev. B. L. Ancell for Building Fund, Soochow, Shanghai, \$2; Girls' Friendly Society, Sp. for Miss Hayashi, for the Widely Loving Society, orphanage at Kyoto, \$2...	12 00	<i>St. Andrew's</i> : Dom., \$59; Indian Hope Association, Indian, \$1.....	60 00
<i>Atonement Memorial</i> : through Wo. Aux., Sp. for Rev. S. H. Littell's Building Fund, Hankow.....	5 00	(KENSINGTON)— <i>St. Barnabas's</i> : through Wo. Aux., Miss Babcock's salary, Japan.....	2 00
(WEST)— <i>Calvary</i> : Indian Hope Association, Indian.....	8 00	<i>St. Clement's</i> : through Wo. Aux., Sp. for Rev. S. H. Littell's Building Fund, Hankow.....	65 00
(GERMANTOWN)— <i>Calvary</i> : through Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5; Mr. and Mrs. William B. Kurtz, Sp. for Soochow Equipment Fund, Shanghai, \$200.....	210 00	<i>St. James's</i> : through Wo. Aux., "Dr. Twing Memorial" scholarship, St. John's University, Shanghai, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$8; Indian Hope Association, Indian, \$20.....	38 00
<i>Christ Church</i> : through Wo. Aux., Frn., \$5; Miss Babcock's salary, Japan, \$10; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; Sp. for Foreign Life Insurance Fund, \$2.....	22 00	(NORTHERN LIBERTIES)— <i>St. John's</i> : Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil.....	3 00
<i>Christ Church Chapel</i> : through Wo. Aux., Miss Babcock's salary, Tokyo, \$3; Sp. for Rev. S. H. Littell's Building Fund, Hankow, \$5; Sp. for Rev. B. L. Ancell, Soochow, Shanghai, \$3.....	11 00	(SPRING GARDEN)— <i>St. Jude's</i> : through Wo. Aux., Miss Babcock's salary, Tokyo.....	5 00
<i>Christ Church Hospital</i> : Rev. L. C. Baker, Sp. for Famine Fund, Shanghai, \$5; Wo. Aux., Sp. for Rev. S. H. Littell's Building Fund, Hankow, \$1.50.....	6 50	<i>St. Luke's and the Epiphany</i> : through Wo. Aux., Miss Babcock's salary, Japan, \$10; "Kinsolving" (Divinity) scholarship, Brazil, \$10; "Anna J. Rumney" scholarship, St. Paul's College, Tokyo, \$5; "Julia C. Emery" scholarship, Orphan Asylum, Cape Palmas, Africa, \$5; "Bishop Stevens" scholarship, St. John's University, Shanghai, \$5; "Philadelphia Wo. Aux." scholarship, Mexico, \$5; Sp. for nurse's salary, St. Luke's Hospital, Shanghai, \$5; Sp. for Rev. A. R. Van Meter's life insurance, \$5; Indian Hope Mission, "St. Luke" scholarship, St. Elizabeth's School, South Dakota, \$60; Indian, \$5.....	115 00
(GERMANTOWN)— <i>Christ Church</i> : through Wo. Aux., Sp. for Rev. Allen R. Van Meter's life insurance, Hankow.....	1 00	(GERMANTOWN)— <i>St. Luke's</i> : Frn.....	173 00
<i>Church of the Covenant</i> : through Wo. Aux., Chinese Bible-reader, \$25; Indian Hope Association, Indian, \$15; Indian Hope Association, "Covenant Grace" scholarship, South Dakota.....	100 00	<i>St. Mark's</i> : Sp. for San Francisco Rebuilding Fund, \$10; Wo. Aux., Gen., \$34.62; Miss Babcock's salary, Tokyo, \$8; Sp. for Foreign Life In-	
(HOLMESBURG)— <i>Emmanuel Church</i> :			

insurance Fund, \$3.50; Sp. for Rev. B. L. Ancell's building in Soochow, Shanghai, \$300; Robert Lewis, Sp. for Rev. S. H. Littell's Building Fund, Hankow, \$10; Indian Hope Association, "St. Mark's" scholarship, St. Elizabeth's School, South Dakota, \$60.....	426 12	John E. Baird, Sp. for Bishop Brooke's work, Oklahoma.....	250 00
(West)— <i>St. Mary's</i> : Wo. Aux., Sp. for Building Fund, for church, Pelotas, Brazil, \$10; "A Friend," Sp. for San Francisco Rebuilding Fund, \$10; Miss N. R. Beath, Sp. for Alaskan Hospital Fund, \$5.....	25 00	Miss Hannah S. Biddle, for "Fidelitas" (Graduate) scholarship, South Dakota, \$30; Miss E. N. Biddle, for "Bishop Whipple" (Graduate) scholarship, South Dakota, \$30; "Bishop Hare" (Graduate) scholarship, South Dakota, \$30; "Mary Amory Hare" (Graduate) scholarship, \$30; Indian work, South Dakota, \$10.....	130 00
(WISSAHICKON HEIGHTS)— <i>St. Martin's-in-the-Fields</i> : Dom., \$1.25; Frn., \$864.86; Henry H. Bonnell, Sp. for San Francisco Church Rebuilding Fund, \$25.....	891 11	William H. Morris, Gen.....	100 00
<i>St. Matthias's</i> : through Wo. Aux., "Kinsolving" (Divinity) scholarship, Brazil.....	2 00	John L. Cox, Gen.....	25 00
(GERMANTOWN)— <i>St. Michael's</i> : Dom., \$125; Frn., \$75; E. H. Butler, through Wo. Aux., Miss Babcock's salary, Tokyo, \$10; Sp. for teacher's salary, Jesus del Monte, Cuba, \$10; Sp. for Rev. B. L. Ancell, Soochow, Shanghai, \$5; Sp. for Bishop Graves, Shanghai, for meals for famine sufferers, \$7.....	232 00	Patsey Ann Fuet, Gen.....	3 65
(CHESTNUT HILL)— <i>St. Paul's</i> : through Wo. Aux., Miss Babcock's salary, Tokyo, \$10; Indian Hope Association, Indian, \$60; "John Andrews Harris" (Graduate) scholarship, South Dakota, \$60.....	130 00	Miss S. D. Irwin, Frn.....	6 07
(GERMANTOWN)— <i>St. Peter's</i> : Dom., \$1,247.79; Indian Hope Association, \$50; Junior Aux. of St. Peter's Church, Indian Hope Association, "Junior Aux." scholarship, St. Elizabeth's School, South Dakota, \$30.....	1,297 79	"A Friend," Sp. for Church Extension Fund, Porto Rico.....	2 00
(West)— <i>St. Philip's</i> : Dom. and Frn., \$201.31; Wo. Aux., Miss Babcock's salary, Tokyo, \$5; Sp. for Rev. B. L. Ancell, Soochow, Shanghai, \$5; Sp. for Rev. S. H. Littell's Building Fund, Hankow, \$25.....	236 31	"Cash," "A. F." Gen.....	100 00
<i>St. Simon's</i> : through Wo. Aux., Miss Babcock's salary, Tokyo, \$5; Men's Bible-class, Sp. for Rev. S. H. Littell, Hankow, for Building Fund, \$8.....	13 00	"S." Indian.....	50 00
<i>St. Simon the Cyrenian</i> : Gen.....	40 04	POTTSTOWN— <i>Christ Church</i> : for St. John's University, Shanghai, \$9.25; S. S., Gen., \$5.27.....	14 52
(ROXBOROUGH)— <i>St. Timothy's</i> : through Wo. Aux., Sp. for Foreign Life Insurance Fund.....	4 00	RADNOR— <i>St. David's</i> : Wo. Aux., Sp. for Foreign Life Insurance Fund.....	2 00
Wo. Aux., Tuesday Missionary Bible-class, Sp. for Miss Clara J. Neeley, Mayebashi, Tokyo, \$35; "M." Sp. for Rev. B. L. Ancell's building in Soochow, Shanghai, \$200; Mrs. Walter W. Pharo, Sp. for "Helen Lloyd Pharo" scholarship, St. Mary's Orphanage, Shanghai, \$50; Klukiang Prayer League, Sp. for Rev. Allen Van Meter's work in Klukiang, Hankow, \$5; Miss Agnes D. Miller, for "Kinsolving" (Divinity) scholarship, Brazil, \$5; Miss Stille's Bible-class, "Anna Bangie Masaqual" scholarship, Girls' Training Institute, St. Paul's River, Africa, \$25.....	320 00	<i>St. Martin's</i> : family mite-chest, Gen., \$12.21; Wo. Aux., Sp. for Rev. B. L. Ancell, Soochow, Shanghai, \$13.25.....	25 46
(CHESTNUT HILL)—Mrs. H. H. Houston, Sp. for Rev. F. E. Lund's work at Wuhu, Hankow, to help purchase the ground for the chapel.....	500 00	RIDLEY PARK— <i>Christ Church</i> : Gen.....	32 51
Miss E. N. Vandervoort, \$5, Miss Meta Vandervoort, Gen.....	10 00	WAYNE— <i>St. Mary's Memorial</i> : Wo. Aux., for Miss Babcock's salary, Tokyo.....	5 00
Miss Isabella T. Tatham, Sp. for Bishop Scadding's Associate Mission Fund, Oregon, \$10; Sp. for Chinese famine sufferers, Shanghai, \$5.....	15 00	WEST CHESTER— <i>Holy Trinity Church</i> : Miss S. H. Lindley, Wo. Aux., Sp. for Alaskan Hospital Fund.....	25 00
William B. Ridgely, Sp. for famine sufferers in Shanghai.....	10 00	WYNCOTE— <i>All Hallows' Chapel</i> : Gen., \$4.25; Wo. Aux., Sp. for Rev. S. H. Littell's Building Fund, Hankow, \$5.....	9 25
Anna G. Elkinton, for Cuba.....	5 00	WYNEWOOD—Mrs. Robert F. Innes, "I. H. N." scholarship, St. John's University, Shanghai.....	70 00
		YARLEY— <i>St. Andrew's</i> : Gen.....	5 75
		MISCELLANEOUS—George C. Thomas, Gen., \$1,000; Sp. for Bishop Brooke, Oklahoma, \$1,000; Sp. for account of St. Paul's Church, Sacramento, \$1,000.....	3,000 00
		Wo. Aux., Sp. for Rev. B. L. Ancell, for work in Soochow, Shanghai, \$70; Sp. for Rev. J. J. Chapman's work in Kanazawa, Kyoto, \$70.....	140 00
		"R. B." Gen., \$1,000; Sp. for St. Paul's College, Tokyo, at discretion of Rev. H. St. George Tucker, \$500.....	1,500 00
		"A Friend," Sp. for Bishop Wells, toward salary of a General Missionary.....	500 00
		"F. W." Dom.....	3,000 00

Pittsburgh

Ap. \$969.36; Sp. \$313.60

ALLEGHENY— <i>Christ Church</i> : Dom., \$109.18; Frn., \$79.42; Mrs. Ormsby Phillips, for the "Ormsby Phillips" scholarship, St. John's University, Shanghai, \$50; Miss Fish, Sp. for Bishop Spalding, Salt Lake, \$10.....	198 60
<i>Emmanuel Church</i> : Sp. for San Francisco Building Fund.....	222 60
CLAIRTON— <i>Transfiguration</i> : Colored.....	1 15
ERIE— <i>St. Paul's</i> : Frn.....	105 05
FOXBURG— <i>Memorial Church Guild</i> : Sp. for Mrs. Littell, Hankow.....	25 00
GEORGETOWN— <i>St. Luke's</i> : Gen.....	1 35
GREENSBURG— <i>Christ Church</i> : Dom.....	116 00
KITTANNING— <i>St. Paul's</i> : Frn.....	30 09
OIL CITY— <i>Christ Church</i> : Dom.....	100 00
PITTSBURG— <i>Calvary</i> : Gen., \$10; "A Friend," Gen.....	2 60
<i>Church of the Redeemer</i> : Frn.....	1 62
S. C. McCandless, Sp. for the starving in Shanghai.....	5 00
"Cash," Sp. for Church Extension Fund, Porto Rico.....	1 00
SEWICKLEY— <i>St. Stephen's</i> : \$40, S. S.,* 50 cts., Gen.....	40 50
WILKINSBURG— <i>St. Stephen's</i> : "A	

Member," Gen.....	25 00	Aux., Hawaii, \$2; Porto Rico, \$2; Philippines, \$2.....	6 00
MISCELLANEOUS — Branch Wo. Aux., Cape Mount, Africa, \$50; Sp. for Mexico, \$50.....	190 00	MADISONVILLE— <i>Holy Trinity Church</i> : Gen.	6 05
		WORTHINGTON— <i>St. John's</i> : Gen.....	2 25
		ZANESVILLE— <i>St. James's</i> : Wo. Aux., "Rev. J. F. Ohl" scholarship, St. John's School, Cape Mount, Africa..	25 00

Quincy

Ap. \$46.00

QUINCY— <i>St. John's Cathedral</i> : Dom., \$20; Wo. Aux., Gen., \$1.....	21 00
MISCELLANEOUS—Wo. Aux., through Central Committee, for the Hooker School in Mexico.....	25 00

Rhode Island

Ap. \$764.01; Sp. \$82.87

ASHTON— <i>St. John's Chapel</i> : Gen.....	5 00
BRISTOL—H. C. Wardwell, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00
EAST GREENWICH — Mrs. William L. Hodgman, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	10 00
EAST PROVIDENCE— <i>St. Mary's</i> : Gen..	20 15
NEWPORT — <i>Trinity Church</i> : Gen., \$41.09; S. S., Sp. for the school at Akita, Tokyo, \$42.87.....	83 96
PHENIX— <i>St. Andrew's</i> : Gen.....	34 00
PROVIDENCE— <i>Calvary</i> : Gen.....	40 00
<i>Grace</i> : Dom., \$221.45; Frn., \$186.20	407 65
<i>St. Andrew's</i> : Gen.....	10 00
<i>St. Stephen's</i> : Gen., \$91; (In Memoriam) Agnes Buckam Anderson, Gen., \$20.....	111 00
Mr. and Mrs. Chafee, Wo. Aux., Sp. at the discretion of Miss C. M. Carter, Alaska.....	20 00
"Some members of Miss McVickar's Island World Study Class," through Wo. Aux., medical supplies for Bon-toc, Philippines.....	20 00
WOONSOCKET — <i>St. James's</i> : Colored, \$11.27; Indian, \$25.85; Gen., \$38..	75 12

South Carolina

Ap. \$264.12; Sp. \$6.00

BEAUFORT— <i>St. Helena's</i> : Wo. Aux., Gen.....	10 50
CHARLESTON— <i>Grace</i> : Wo. Aux., for Ingle Memorial, Hankow (of which from C. R. Ingle, Jr., \$1.30, J. A. Ingle, 70 cts., "A Friend," \$2), \$19; "C. P. R.," Gen., \$5; Sp. for Famine Fund, Shanghai, \$6.....	30 00
<i>Holy Communion</i> : Wo. Aux., for scholarship, Anvik, Alaska.....	10 00
<i>St. Michael's</i> : Gen.....	176 87
LAURENS—Mrs. A. C. Haskell, Jr., Gen.	25 00
ROCK HILL— <i>Church of Our Saviour</i> : Gen.	3 75
WRENN—Mrs. P. G. Palmer, Dom. and Frn.	4 00
MISCELLANEOUS—"In His Name," Gen.	10 00

Southern Ohio

Ap. \$603.39; Sp. \$57.35

CINCINNATI — <i>Christ Church</i> : Gen., \$150; Wo. Aux., in memory of Josephine Lytte Foster, for support of Bible-woman, Soochow, Shanghai, \$50.....	200 00
<i>St. Paul's Cathedral</i> : Dom., \$5; Frn., \$113.62; Bishop Brooke's work, Oklahoma, \$64.30.....	182 92
Convocation, Wo. Aux., Sp. for Mrs. Thomas Jenkins, Alaska, at her discretion	47 35
DAYTON— <i>Christ Church</i> : Gen.....	159 55
<i>St. Andrew's</i> : Gen.....	10 00
FERN BANK — <i>Resurrection</i> : Sp. for Bishop Brooke, Oklahoma.....	10 00
HAMILTON— <i>Trinity Church</i> : Gen.....	11 62
HARTWELL— <i>Holy Trinity Church</i> : Wo.	

Southern Virginia

Ap. \$557.79; Sp. \$176.00

ALLEGHANY Co. (COVINGTON) — <i>Emmanuel Church</i> : Gen.....	14 18
(CLIFTON FORGE)— <i>St. Andrew's</i> : Wo. Aux., Gen.....	5 00
APPOMATTOX Co.— <i>Patrick Parish</i> , <i>St. Paul's</i> : Dom., 50 cts.; Frn., 50 cts.	1 00
BOTETOURT Co. (BUCHANAN)—Mrs. M. S. Jones, Sp. for Famine Fund, Shanghai	4 00
BUCKINGHAM Co. — <i>Tilotsen Parish</i> , <i>Emmanuel Church</i> : Dom., \$1.25; Frn., \$1.25.....	2 50
<i>Grace</i> : Dom. and Frn.....	40
DINWIDDIE Co. (PETERSBURG)— <i>Grace</i> : Brazil	14 80
ELIZABETH CITY Co. (HAMPTON)— <i>St. John's</i> : Gen.....	27 55
HALFAX Co. (SOUTH BOSTON)— <i>Trinity Church S. S.</i> : Gen.....	2 00
(HOUSTON)—H. H. Edmunds, for St. Paul's School, Lawrenceville, Southern Virginia, \$5; Sp. for Famine Fund, Shanghai, \$20.....	25 00
MECKLENBURG Co. (BOYDTON) — <i>St. James's</i> : Wo. Aux., Sp. for scholarship in Mr. Osuga's Orphanage, Tokyo	20 00
MONTGOMERY Co. (RADFORD)— <i>Grace</i> : Colored, \$2.51; Indian, Ross Fork Mission, Bois�, \$2.50; Soochow Orphanage, Shanghai, \$10.....	15 01
(CHRISTIANSBURG)— <i>St. Thomas's</i> : Rev. W. E. Rollins, trustee, Sp. for "St. Elizabeth" scholarship, Holy Trinity Orphanage, Tokyo.....	30 00
NANSEMOND Co. (SUFFOLK)—Through Rev. J. B. Dunn, Sp. for Soochow Equipment Fund, Shanghai.....	7 00
NORFOLK Co. (NORFOLK) — <i>Christ Church</i> : China, \$31.81; Frn., \$215.10; Wo. Aux., "A Member," Sp. for Holy Trinity Orphanage, Tokyo, \$30. (NORFOLK)— <i>St. Luke's</i> : Gen.....	276 91
<i>St. Paul's</i> : Gen.....	132 23
<i>St. Stephen's</i> : through Wo. Aux., in memory of a little boy, Sp. for one-half scholarship for Indian boy, Christ Church School, Anvik, Alaska. (PORTSMOUTH) — <i>Trinity Church</i> : Wo. Aux., Sp. for Rev. E. H. Thomson's work, Shanghai, \$10; Sp. for Rev. B. L. Ancell's work, Shanghai, \$5; Sp. for Miss Clara Neely's work, Tokyo, \$5.....	5 00
(NORFOLK)—Wo. Aux., Sp. for Miss Mann, Tokyo, for organ (of which Miss A. D. Taylor, \$15, Mrs. J. Newport Greene, \$5).....	20 00
PITTSYLVANIA Co. (DANVILLE)— <i>Epiphany</i> : Dom.....	29 50
ROCKBRIDGE Co. (LEXINGTON)— <i>Grace Memorial</i> : John D. Letcher, Dom..	25 00
WASHINGTON Co. (BRISTOL)— <i>Emmanuel Church</i> : Gen.....	23 71
WISE Co. (BIG STONE GAP)— <i>Christ Church</i> : Gen.....	8 00

Springfield

Ap. \$98.32; Sp. \$1.00

ALTON— <i>St. Paul's</i> : Gen.....	15 27
ANNA— <i>St. Ann's</i> : Gen.....	2 50
CHAMPAIGN— <i>Emmanuel Church S. S.*</i> : Gen.	1 00

DANVILLE— <i>Holy Trinity Church</i> : Dom.	15 00	Osuga Orphanage, Tokyo.....	25 00
MCLEANSBORO— <i>St. James's</i> : Gen....	30	Mrs. H. C. Marchant, Sp. for two	
MURPHYSBORO— <i>Trinity Church</i> : Gen..	4 25	scholarships in Rev. B. L. Ancell's	
SPRINGFIELD— <i>Christ Church</i> : Gen.,		School, Soochow, Shanghai.....	30 00
\$50; Wo. Aux., salary of Miss Bab-		ALEXANDRIA Co. (ALEXANDRIA)— <i>St.</i>	
cock, Tokyo, \$10.....	60 00	<i>Paul's</i> : Indian, \$7.91; Gen., \$15.28.	23 19
WAVERLY—Sophia Watson, Sp. for		FAIRFAX Co.— <i>The Falls Church</i> : Dom.	
Famine Fund, Shanghai.....	1 00	and Frn.....	6 28

Tennessee

Ap. \$58.75; Sp. \$35.00

BROWNSVILLE— <i>Christ Church</i> : Wo.		(THEOLOGICAL SEMINARY)— <i>Imman-</i>	
Aux., Gen.....	8 00	<i>uel Church</i> : Gen., \$30; Wo. Aux.,	18 00
CHATTANOOGA— <i>St. Paul's S. S.</i> : Gen..	6 00	Fairfax Brazilian Missionary So-	
FRANKLIN— <i>St. Paul's</i> : Wo. Aux., Gen.	6 00	ciet, Brazil, \$125.....	155 00
MEMPHIS— <i>Calvary</i> : Wo. Aux., Gen....	18 75	Ladies' Sewing Society, Sp. for Soo-	
NASHVILLE— <i>Christ Church</i> : Wo. Aux.,		chow Equipment Fund, Shanghai....	10 00
Gen.....	20 00	<i>Truro Parish, Zion</i> : Gen.....	32 00
W. F. Orr, Sp. for Church Extension		<i>Pohick and Olivet Church</i> : Frn.....	6 63
Fund, Porto Rico.....	5 00	FREDERICK Co. (WINCHESTER)— <i>Christ</i>	
Charles E. Castner, Sp. for Church		<i>Church</i> : Junior Aux., Sp. for church	
Extension Fund, Porto Rico.....	5 00	building, Pelotas, Brazil.....	2 00
ROSSVIEW— <i>Grace</i> : Wo. Aux., Sp. for		"Friends," Sp. for church building,	
Miss Bull, Kyoto, for her work....	25 00	Pelotas, Brazil.....	47 75

Texas

Ap. \$406.45

BASTROP— <i>Calvary</i> : Gen.....	2 65	HENRICO (RICHMOND)— <i>Emmanuel</i>	
BRENNHAM—"A Friend," Wo. Aux.,		<i>Church</i> : Gen.....	6 50
"Richard Newton" scholarship, St.		<i>Grace</i> : Dr. Woodward's Hospital,	
Elizabeth's School, South Dakota,		Gankin, Hankow, \$60; Brotherhood	
\$60; "Dudley Tyng" scholarship,		of St. Paul, Sp. at discretion of Rev.	
St. John's University, Shanghai, \$40.	100 00	H. St. George Tucker, for St. Paul's	
CALVERT— <i>Epiphany</i> : Frn.....	4 40	College, Tokyo, \$2.....	62 00
CALVESTON— <i>Grace</i> : Dom., \$25; Frn.,		<i>Holy Comforter</i> : China.....	11 10
\$25.....	50 00	<i>Holy Trinity Church</i> : Brotherhood of	
HOUSTON— <i>Christ Church</i> : Junior Aux.,		St. Paul, Sp. at discretion of Rev.	
Gen., \$17; Girls' Friendly Society,		St. George Tucker, St. Paul's College,	
Junior Branch, for a scholarship in		Tokyo.....	20 00
Hooker School, Mexico, \$80.....	97 00	<i>Monumental</i> : Wo. Aux., Sp. for Holy	
MARSHALL— <i>Trinity Church</i> : Wo. Aux.,		Trinity Orphanage, Tokyo.....	20 00
for "Eliza Catharine Wagner" scholar-		<i>St. James's</i> : Brotherhood of St.	
ship, Brazil.....	25 00	Paul, Sp. at discretion of Rev. H.	
TAYLOR— <i>St. James's</i> : Gen.....	2 40	St. George Tucker, St. Paul's College,	
WACO— <i>St. Paul's</i> : Gen.....	100 00	Tokyo.....	5 00
Mrs. Flora B. Cameron, Gen.....	25 00	<i>St. Mark's</i> : Brotherhood of St. Paul,	

Vermont

Ap. \$343.49; Sp. \$62.85

ARLINGTON— <i>St. John's</i> : Dom.....	35 00	LOUDOUN Co. (LEESBURG)— <i>St.</i>	
BARRÉ— <i>Church of the Good Shepherd</i>		<i>James's</i> : Gen.....	28 00
S. S.: Gen.....	50	LOUISA Co. (MINERAL)— <i>Incarnation</i>	
BELLOWS FALLS— <i>Immanuel Church</i> :		Frn., \$12; Cuba and Brazil, \$20;	
Frn.....	25 00	Mexico, \$5.....	37 00
BENNINGTON— <i>St. Peter's</i> : Dom., \$15;		ORANGE Co. (ORANGE)— <i>St. Thomas's</i> :	
Frn., \$23.75.....	38 75	Wo. Aux., Sp. for Chinese Famine	
BETHEL— <i>Christ Church</i> : Gen.....	15 00	Fund, Shanghai.....	3 86
BURLINGTON— <i>St. Paul's</i> : Sp. for		ROCKINGHAM Co. (HARRISONBURG)—	
Bishop Nichols, California.....	52 85	<i>Emmanuel Church S. S.</i> : Gen.....	5 89
Henry Wells, Sp. for St. Luke's Mem-		WARREN Co. (FRONT ROYAL)— <i>Cal-</i>	
orial Hospital, Porto Rico.....	10 00	<i>vary</i> : Gen.....	21 06
ENOSBURG FALLS— <i>St. Matthew's</i> : Gen.	8 57		
NORWICH— <i>St. Barnabas's</i> : Gen.....	1 00		
ST. ALBANS— <i>St. Luke's</i> : (of which "A			
Member," \$20) Gen.....	66 25		
SHELBURNE— <i>Trinity Church</i> : Dom....	69 27		
SPRINGFIELD— <i>St. Mark's</i> : Gen.....	10 00		
SWANTON— <i>Holy Trinity Church</i> : Gen.	10 15		
WINDSOR— <i>St. Paul's</i> : Wo. Aux., salary			
of Bible-woman, Shanghai.....	24 00		
WOODSTOCK— <i>St. James's</i> : Gen.....	40 00		

Virginia

Ap. \$1,174.95; Sp. \$203.83

ALBEMARLE Co. (TROY)— <i>St. John's S.</i>		WASHINGTON (D. C.)— <i>Ascension</i> : "A	
<i>St.</i> : Gen.....	1 50	Member," China.....	5 00
<i>St. Paul's S. S.</i> : Gen.....	4 30	(GEORGETOWN)— <i>Christ Church</i> :	
Woolen Mills Chapel: Mission So-		Dom., \$50; Frn., \$50.....	100 00
ciet, Sp. for tuition of Zel-sih		<i>Epiphany</i> : Dom., \$505; Frn., \$505.	1,010 00
Ngoen, Rev. B. L. Ancell's School,		<i>St. John's</i> : Dom., \$261; Frn., \$410;	
Soochow, Shanghai.....	10 00	China, \$3; Japan, \$1; Gen., \$750.40.	1,425 40
(CISMONT)— <i>Grace</i> : Junior Aux.,		(GEORGETOWN)— <i>St. John's</i> : Gen....	150 00
Sp. for "Page Lewis" scholarship,		<i>St. Mark's</i> : Dom., \$45.23; Frn.,	
		\$34.63.....	79 86
		<i>St. Thomas's</i> : Miss M. F. Mellon, Sp.	
		for St. Luke's Memorial Hospital,	
		Ponce, Porto Rico, \$5; Sp. for	
		Church Extension Fund, Porto Rico,	
		\$5.....	10 00

W. C. Rives, Gen.	50 00
Mrs. W. C. Rives, Sp. for Church Extension Fund, Porto Rico.	20 00
"W. D. Y., Gen.	10 00
Miss Charlotte J. Dennis, Brazil.	3 00
Mr. and Mrs. W. W. Finley, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.	10 00
Beverly R. Mason, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$2.50; Sp. for Church Extension Fund, Porto Rico, \$2.50.	5 00
General Thomas H. Looker, Sp. for Church Extension Fund, Porto Rico.	3 00
Miss Anna S. Mallett, Sp. for Church Extension Fund, Porto Rico.	1 00
Rock Creek Parish: Gen.	302 00
St. Margaret's Parish: Gen.	556 06
ST. MARY'S CO. (CHAPTICO)—Christ Church: Frn.	5 50

Western Massachusetts

Ap. \$711.36; Sp. \$222.50	
ADAMS—St. Mark's: Gen.	42 11
Wo. Aux., "M. C. C." St. Paul's School, Lawrenceville, Southern Virginia	25 00
FITCHBURG—Christ Church: Gen., \$150; Wo. Aux., salary of Miss Langdon, Alaska, \$5; salary of Miss Oakes, Philippines, \$5.	160 00
GREAT BARRINGTON—St. James's: Wo. Aux., salary of Miss Langdon, Alaska, \$5; salary of Miss Peck, Kyoto, \$5.	10 00
HOLYOKE—St. Paul's: Wo. Aux., salary of Miss Sabine, Alaska, \$7; salary of woman missionary, Porto Rico, \$5.39	12 39
LENOX—Trinity Church: Mrs. John F. Nichols, Sp. for relief of famine sufferers, Shanghai.	5 00
MILFORD—Trinity Church: Wo. Aux., salary of Miss Sabine, Alaska.	2 00
NORTH ADAMS—St. John's: Gen., \$35.34; Wo. Aux., Sp. for famine sufferers, at discretion of Bishop Graves, Shanghai, \$15.	50 34
NORTHAMPTON—St. John's: Gen.	75 00
PITTSFIELD—John W. Thomson, Bishop Van Buren, Porto Rico.	10 00
ROCHDALE—Christ Church: Gen.	16 00
SPRINGFIELD—Christ Church: Wo. Aux., salary of Miss Peck, Kyoto, \$60; Wo. Aux., "A Friend," Gen., \$20; Wo. Aux., "Friends," Sp. for "John Cotton Brooks Memorial" bed, St. Peter's Hospital, Kyoto, \$50.	130 00
WEBSTER—Wo. Aux., Sp. at discretion of Miss C. M. Carter, Alaska.	2 50
WILLIAMSTOWN—St. John's: Wo. Aux., salary of Miss Merrill, Pond du Lac, Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia, \$7.50; St. Augustine's School, Raleigh, North Carolina, \$7.50; "Hannah K. Tiffany" scholarship, \$25; "Billza A. Vinton" scholarship, \$25; both in the Girls' Training Institute, St. Paul's River, Africa; Junior Aux., salary of Rev. Walter Clapp, Philippines, \$3.39; All Saints' Missionary Society, Sp. for Mrs. Thomas C. Wetmore, Christ School, Arden, Asheville (of which \$50 for a scholarship, \$100 toward support of a nurse, Christ School.	368 39
St. Matthew's: Gen.	20 13

Western Michigan

Ap. \$18.44	
GRAND RAPIDS—Church of the Good Shepherd: Gen.	2 00
Grace: support of Rev. Mr. Ohashi, Kyoto.	2 00
St. Bede's Deaf-mute Mission: Gen.	1 20
St. Mark's: Gen.	2 00
St. Paul's: Gen.	2 00

HASTINGS—Emmanuel Church: Dom. and Frn.	8 64
HARBOR SPRINGS—St. John's: Colored.	60

Western New York

Ap. \$820.60; Sp. \$163.76

BATH—St. Thomas's: Dom., \$1; Gen., \$30	31 00
BUFFALO—Grace: Gen.	203 00
Trinity Church: Dom., \$150; Frn., \$75	225 00
Buffalo District Wo. Aux., Sp. for Archdeacon Hughson's work among mountaineers, Asheville.	48 00
GENESCO—St. Michael's: Gen.	61 45
HAMMONDSPORT—St. James's: Frn.	10 65
MEDINA—St. John's: Frn.	16 50
MT. MORRIS—St. John's: Gen.	15 00
NIAGARA FALLS—Rev. N. Burrows, D.D., Sp. for Famine Fund, Shanghai.	2 00
RHEIMS—Pleasant Valley Mission: Dom.	1 00
ROCHESTER—St. Luke's: Wo. Aux., Frn.	2 00
St. Mark's S. S.: in memory of Bishop Schereschewsky, Sp. for Rev. R. E. Wood, Wuchang, Hankow.	1 50
S. S. Association, children's service, Missionary Sunday, Sp. for Bishop Mann, North Dakota.	15 26
Wo. Aux., Sp. for S. H. Littell, Hankow, for Building Fund.	6 00
Juniors and Babies' Branch, Sp. for work of Rev. R. E. Wood, Wuchang, Hankow.	11 00
WESTFIELD—St. Peter's: Gen.	30 00
MISCELLANEOUS—Wo. Aux., Church Training-school for Women, Shanghai, \$15; St. Paul's School, Lawrenceville, Southern Virginia, \$25; salary of Miss Babcock, Tokyo, \$30; "J. G. Webster" scholarship, St. Hilda's School, Wuchang, Hankow, \$20; salary of Miss Francis, South Dakota, \$30; Windsor Memorial School, Wushih, Shanghai, \$20; salary of Mrs. Folsom, Honolulu, \$30; Cape Mount, Africa, \$25; Brazil, \$20; Philippines, \$10; Sp. for Miss Taylor, Sacramento, \$70; Sp. for Miss Thackara, Arizona, \$5.	300 00
"A Friend of the China Missions," Sp. for famine relief in Shanghai.	5 00

West Texas

Ap. \$97.95; Sp. \$15.00

BOERNE—St. Helena's: Boys, Junior Aux., Gen.	2 00
CORPUS CHRISTI—Church of the Good Shepherd: Gen.	3 45
KEREVILLE—E. Galbraith, Sp. for Rev. T. D. Lewis, toward furnishing his church for Negroes, Virginia, \$5; Sp. for Boone Library, Wuchang, Hankow, \$10.	15 00
SAN ANTONIO—St. Mark's: Gen.	87 50
VICTORIA—Wo. Aux., Gen.	5 00

West Virginia

Ap. \$372.20; Sp. \$83.68

CHARLES TOWN—St. Andrew's Guild: Sp. for Rev. James Chapman's Rectory, Kanazawa, Kyoto.	10 00
Zion: "A Member," Sp. for Rev. James Chapman's Rectory, Kanazawa, Kyoto.	2 00
General W. P. Craighill, Sp. for engineer's bell in cathedral chime, Manila, Philippine Islands.	2 50
FAIRMONT—Christ Church S. S.: \$25, Babies' Branch, \$6.65, Gen.; Wo. Aux., Sp. for Mr. Ishii's Orphanage, Tokyo, \$15; Babies' Branch, Sp. for Akita Kindergarten Building Fund.	

Tokyo, \$5.....	51 65	Laramie Ap. \$36.46	
MANNINGTON — <i>St. Andrew's</i> : Babies' Branch, Sp. for Akita Kindergarten, Tokyo (of which for support, \$1, Building Fund, 56 cts.).....	1 56	WYOMING	
MOORFIELD— <i>Emmanuel Church</i> : Dom. and Frn.....	5 25	BAGGS— <i>Mission</i> : Gen.....	6 15
PARKERSBURG— <i>Church of the Good Shepherd</i> : Dom., \$56.04; Colored, \$5; Frn., \$58.07.....	119 11	BATTLE CREEK— <i>Mission</i> : Gen.....	75
Trinity Church: Japan, \$19.77; Gen., \$8.12; Sp. for Bishop Van Buren's Hospital, Porto Rico, \$1.....	23 89	NEBRASKA	
Bishop and Mrs. G. W. Peterkin, Sp. for Chinese famine sufferers, Shanghai.....	10 00	BASSETT— <i>Mission</i> : Gen.....	3 20
ROMNEY — <i>St. Stephen's</i> : Babies' Branch, Sp. for Akita Kindergarten Building Fund, Tokyo, \$14; Sp. for "Little Helpers" cot, St. Agnes's Hospital, Raleigh, North Carolina, \$5; Sp. for font, Domestic field, \$2.62	21 62	HASTINGS— <i>St. Mark's</i> : Gen.....	26 36
ST. ALBANS— <i>St. Mark's</i> : Gen.....	10 00	New Mexico Ap. \$25.30	
WHEELING— <i>St. Luke's</i> : Gen.....	38 30	ROS WELL— <i>St. Andrew's S. S.</i> : Gen..	16 30
St. Matthew's: Gen.....	140 00	MISCELLANEOUS — Branch Wo. Aux., Gen.....	9 00
MISCELLANEOUS—Wo. Aux., Sp. for Rev. S. H. Littell's Building Fund, Hankow.....	15 00	North Dakota Ap. \$50.70; Sp. \$1.00	
Alaska Ap. \$72.40; Sp. \$25.00		ARVILLA—Mrs. Crane, Gen.....	10 00
FAIRBANKS— <i>St. Matthew's</i> : Wo. Aux., Sp. for Alaska Hospital Fund.....	25 00	BATHGATE— <i>Church of the Redeemer</i> : Gen.....	12 00
NOME— <i>St. Mary's</i> : Gen.....	25 00	BOTTINEAU— <i>St. Philip's</i> : Gen.....	5 00
RAMPART—Indian congregation, Gen..	18 75	ELLENDALE—Gen.....	3 00
SITKA— <i>St. Peter's-by-the-Sea</i> : Gen.....	18 65	FARGO— <i>Gethsemane Cathedral</i> : Gen..	2 26
TANANA— <i>Church of Our Saviour</i> : (Indian) Gen.....	10 00	W. C. McFadden, Sp. for Church Extension Fund, Porto Rico.....	1 00
Arizona Ap. \$5.00		FORT TOTTEN—Gen.....	3 00
PHOENIX— <i>Trinity Church</i> : Wo. Aux., Gen.....	5 00	FORT YATES—Gen.....	2 00
Asheville Sp. \$15.39		JAMESTOWN— <i>Grace</i> : Gen.....	3 44
ASHEVILLE—E. Julia Hatch, Sp. for Manila cathedral chime, in memory of members of Engineer Corps, Philippine Islands.....	10 00	WILLISTON— <i>St. Peter's</i> : Gen.....	9 00
Miss Cora McAfee, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico "A Thank-offering," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	2 00	WILLOW CITY—Gen.....	1 00
HICKORY—Mrs. Charles T. Bland, Sp. for famine sufferers, Shanghai.....	1 00	Oklahoma and Indian Territory Ap. \$24.84; Sp. \$16.89	
LINVILLE STORE— <i>St. Paul's</i> : Sp. for Rev. Cameron McRae's work at Tsingpoo, Shanghai.....	1 39	INDIAN TERRITORY	
Boise Ap. \$25.95		CHICKASHA— <i>St. Luke's</i> : Juniors, Sp. for Class-room Fund, for St. Paul's College, Tokyo.....	6 55
IDAHO		LEHIGH— <i>St. Andrew's</i> : S. S. Aux., Sp. for Class-room Fund, for St. Paul's College, Tokyo.....	10 34
NAMPA— <i>Grace</i> : Gen.....	13 00	OKLAHOMA	
PAYETTE— <i>St. James's</i> : Gen.....	5 00	EL RENO— <i>Christ Memorial Church</i> : Gen.....	4 55
SALMON— <i>Church of the Redeemer</i> : Gen.....	2 76	GUTHRIE— <i>Trinity Church</i> : Gen.....	7 09
WYOMING		OKLAHOMA CITY— <i>St. Paul's</i> : Gen.....	13 20
MONMOUTH HOT SPRINGS—Gen.....	5 25	Sacramento Ap. \$52.50	
Duluth Ap. \$13.00; Sp. \$25.00		BENICIA— <i>St. Paul's</i> : Gen.....	20 50
BRainerd— <i>St. Paul's</i> : Gen.....	7 50	PETALUMA— <i>St. John's</i> : Gen.....	32 00
DULUTH— <i>St. Paul's</i> : Wo. Aux., Sp. for St. Augustine's School, Raleigh, North Carolina.....	25 00	Salt Lake Ap. \$61.50	
PAYNESVILLE— <i>St. Stephen's</i> : Gen.....	5 50	UTAH	
Honolulu Ap. \$370.00		PROVO— <i>Epiphany S. S.</i> : Gen.....	1 50
HONOLULU — <i>St. Andrew's Cathedral</i> : Wo. Aux., Gen.....	30 00	SALT LAKE CITY— <i>St. Mark's Cathedral</i> : Gen.....	35 00
MISCELLANEOUS—Gen.....	340 00	St. Paul's: Gen.....	15 00
		WHITE ROCKS— <i>St. Elizabeth's</i> : Gen..	5 00
		MISCELLANEOUS — Wo. Aux., Miss Wall's work in Tokyo.....	5 00
		South Dakota Ap. \$184.07	
		CHEYENNE AGENCY— <i>Ascension</i> : Frn... Calvary: Frn.....	12 30
		Emmanuel Church: Frn.....	5 76
		St. Andrew's: Frn.....	9 84
		St. Barnabas's: Frn.....	9 45
		St. James's: Frn.....	54
		St. John's: Frn.....	4 31
		St. Luke's: Frn.....	30
		St. Mark's: Frn.....	25
		St. Mary's: Frn.....	25
		St. Paul's: Frn.....	50
		St. Stephen's: Frn.....	50
		St. Thomas's: Frn.....	6 50
		ROSEBUD AGENCY— <i>All Saints' Chapel</i> : Dom.....	1 00
		Church of Jesus: Dom.....	5 10
		Ephphatha Chapel: Dom.....	5 70
		Trinity Chapel: Dom.....	2 28
		STANDING ROCK — <i>St. Elizabeth's School</i> : Junior Aux., Dom., \$12.50; Frn., \$12.50; Gen., \$13.88.....	38 88

<i>Church of the Good Shepherd: Dom., \$1; Frn., \$1.33</i>			
<i>St. Elizabeth's: Dom., \$17.22; Frn., \$10; St. Elizabeth's School, South Dakota, \$16</i>	2 33		
<i>St. John the Baptist's: Frn.</i>	43 22		
<i>St. Thomas's: Frn.</i>	1 23		
<i>Grand River School: Frn.</i>	22		
<i>YANKTON MISSION—Chapel of Holy Name: Wo. Aux. and Babies' Branch, mite-boxes, Gen.</i>	54		
<i>YANKTONNAIS MISSION—Christ Church: (of which Wo. Aux., mite-boxes, 91 cts.); Dom., \$2.75; Frn. (of which Wo. Aux., mite-boxes, 92 cts.), \$3.53. All Saints': Dom.</i>	14 00		
<i>Ascension: (of which Wo. Aux., mite-box, 50 cts.); Dom., 78 cts.; Frn. (of which Wo. Aux., mite-box, 50 cts.), 77 cts.</i>	6 28		
<i>St. John the Baptist's: Dom., \$3.77; Frn., \$2.82</i>	85		
<i>St. Peter's: Frn.</i>	1 55		
	6 59		
	2 60		
Southern Florida			
<i>Ap. \$25.00; Sp. \$19.74</i>			
<i>LAKELAND—All Saints': B. H. Haywood, Children, "Albert and Rhett" scholarship in St. Hilda's School, Wuchang, Hankow</i>	25 00		
<i>ORLANDO—St. Luke's Cathedral: Sp. for Chinese famine sufferers, Shanghai</i>	14 74		
<i>ORMOND—Junius T. Smith, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$2.50; Sp. for Church Extension Fund, Porto Rico, \$2.50</i>	5 00		
Spokane			
<i>Ap. \$22.00</i>			
IDAHO			
<i>LEWISTON—Nativity S. S.: Gen.</i>	22 00		
		Foreign	
		<i>AFRICA (HARPER)—St. Mark's: \$50, S. S.* \$50, Gen.</i>	
		<i>"A Friend," through Wo. Aux., salary of Miss Ida Porter, Shanghai.</i>	
		<i>FRANCE (PARIS)—Mrs. Edmund Lewis, Frn.</i>	
		<i>HANKOW—Miss Alice M. Clark, Sp. for Famine Fund, Shanghai.</i>	
		<i>MEXICO (GUADALAJARA)—Rev. R. H. Woodward, Frn.</i>	
		<i>TOKYO, TOKYO—Trinity Cathedral: Gen.</i>	
		Miscellaneous	
		<i>Ap. \$7,009.54</i>	
		<i>United Offering, Wo. Aux., 1904, on account of appropriations to September 1st, 1907, Dom., \$1,500; Frn., \$1,500</i>	
		<i>"Interested," Gen.</i>	
		<i>Interest</i>	
		Legacies	
		<i>ALBANY, KINDERHOOK—Estate of Miss Mary J. Wynkoop to the Society</i>	
		<i>MICH., DETROIT—Estate of John L. Minor, Dom., \$375; Frn., \$187.50</i>	
		<i>ML., LA CROSSE—Estate of Thomas K. Allen</i>	
		<i>N. Y., NEW YORK—Estate of Henry H. Cook, Dom.</i>	
		<i>Estate of Miss Sarah Seely, Dom.</i>	
		<i>WASH. (D. C.) WASHINGTON—Estate of Mrs. Mary M. Carter to the Society</i>	
		<i>Receipts for the month</i>	
		<i>Amount previously acknowledged</i>	
		<i>Total receipts since Sept. 1st, 1906</i>	

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during February	Amounts previously acknowledged	Total
1. Applicable upon the appropriations of the Board	\$ 87,710 60	\$ 186,747 71	\$274,458 31
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	17,189 11	75,866 17	93,055 28
3. For California relief	539 19	50,561 99	51,101 18
4. Legacies for investment		15,532 44	15,532 44
5. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	6,736 98	35,580 63	42,317 61
Total	\$112,175 88	\$364,288 94	\$476,464 82

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1st, 1906, to March 1st, 1907, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To March 1, 1907	To March 1, 1906	Increase	Decrease
1. From congregations	\$155,109 96	\$148,962 21	\$ 6,147 75	\$.....
2. From individuals	42,110 22	35,701 36	6,408 86	
3. From Sunday-schools	4,336 62	4,305 59	31 03	
4. From Woman's Auxiliary	40,691 05	43,639 10		2,948 05
5. From interest	30,793 61	26,153 32	4,634 29	
6. Miscellaneous items	1,416 85	1,394 29	22 56	
Totals	\$274,458 31	\$260,161 87	\$14,296 44	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1906, TO AUGUST 31st, 1907

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	\$950,550 21
2. To replace reserve funds temporarily used for the current work	74,399 71
Total	\$1,024,949 92
Total receipts to date applicable on appropriations	274,458 31
Amount needed before August 31st, 1907	\$750,491 61

1907
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